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# SOUTH-INDIAN INSCRIPTIONS

## Volume-I

### TAMIL AND SANSKRIT

FROM STONE AND COPPER-PLATE EDICTS  
AT MAMALLAPURAM, KANCHIPURAM IN THE NORTH ARCOT DISTRICT,  
AND OTHER PARTS OF THE MADRAS PRESIDENCY

CHIEFLY COLLECTED IN 1886-87.

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CHIEFLY COLLECTED IN 1886-87.

EDITED AND TRANSLATED

BY

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## PREFACE.

THE Tamil and Sanskrit inscriptions contained in this volume, were, for the most part, copied *in situ* by myself, after taking up the appointment of Epigraphist to the Government of Madras on the 21st November 1886. The original manuscript, which was forwarded to Dr. Burgess on the 20th September 1887, contained only the materials collected on my first tour to the Seven Pagodas (12th to 22nd December 1886) and to parts of the North Arcot District (6th January to 22nd April 1887). As Dr. Burgess considered it desirable that this manuscript should be revised and enlarged, and as a considerable number of types had to be cut before it could be printed, I was enabled to add the Sanskrit and Tamil inscriptions of the Kailāsanātha Temple at Kāñchipuram, where I stayed from the 27th September to the 19th October 1887, a few inscriptions copied during my next two tours, and some historically important copper-plate grants. A second volume, which will contain the inscriptions of the great temple at Tanjore, is now nearly ready for the press.

The first object kept in view in the preparation of this volume, has been scrupulous accuracy in the minutest details of the transcripts. The second aim was, not merely to give a translation of each record, but to extract from it all the historical facts, to support and supplement these by a comparison of similar records, and thus to contribute some share to a future history of Southern India.

For the Tamil inscriptions I was fortunate enough to have an able and efficient helpmate in my assistant, Mr. V. Venkayya, M.A., a Tamil Brahmin, who promises to do excellent work in the field of South-Indian Epigraphy. It is still a popular opinion that a colloquial knowledge of one of the vernaculars with a slight smattering of Sanskrit is sufficient for editing successfully the records of bygone times. But this is an undertaking which, besides good linguistic attainments, requires careful training in the methods followed by the European school of classical philology; and, before all, an earnest and patient desire for truth,—the object of all science. It is to be hoped that other young native graduates will follow on Mr. Venkayya's lines and take up the neglected subject of South-Indian Epigraphy. The records are so numerous, and so many intricate historical questions have still to be solved, that there is room for a large number of independent qualified workers.

In editing the Tamil inscriptions, it was necessary to deviate somewhat from the method followed by Dr. Bühler and Mr. Fleet in their publication of Sanskrit inscriptions. The spelling of the originals is so arbitrary that, in order to correct all inaccuracies, the editor would have to give two transcripts of each inscription, an uncorrected and a corrected one. Thus, for instance, *ṣ* *n* and *ṣ* *r* are interchangeable with *ṣ* *ṣ* and *ṣ* *r*. The letters *ṣ* *ṣ* and *ṣ*

ḍ,—a later invention of the celebrated Father Beschi,<sup>1</sup>—are not distinguished from ṣ and ḍ. The long forms of @ and = are rarely used. Of the use of the *ḥ* or the dot over consonants, which corresponds to the Nāgarī *virāma*, there are only traces in two ancient inscriptions.<sup>2</sup> As, however, the Tamil character without the *ḥ* is to the unexperienced about as unintelligible as the Semitic character without vowel marks, that sign has been everywhere added. In some cases the correct transcription was not easy to ascertain, especially in the case of *ṣ*, which in Tamil inscriptions represents the modern letters *ṣ*, *ṣ*, *ṣ* and *ṣ* *ra*. Consequently, @ may be read as *ko*, *kō*, *ker*, *ker*, *kera* and *kera*. As an instance that even Tamilians may be puzzled by this deficiency of their ancient alphabet, it may be mentioned that in an inscription of Rajendra-Chola-deva, Mr. S. M. Natesa Śāstri has transcribed the word @ by *kolla* (for *kōla*),<sup>3</sup> while the correct reading is @ *Kēralar*,<sup>4</sup> and Rājendra-Chola-deva's surname @ has been sometimes transcribed as *Koppakēsaravarman* instead of *Kō-Parakēsaravarman*.<sup>5</sup> A further peculiarity of Tamil inscriptions is the indiscriminate use of Grantha letters. Strictly speaking, these ought to appear exclusively in Sanskrit words. But, throughout this volume, the reader will find numerous instances of Sanskrit words, of which some letters are Grantha and others Tamil, and, *vice versa*, Grantha letters are occasionally introduced into pure Tamil words. All these anomalies are scrupulously preserved in the transcripts. Wherever the irregular orthography might perplex the reader, or where evident mistakes are committed by the writer or engraver, the correct forms are given in the foot-notes. Superfluous letters are enclosed in round brackets ( ) and indistinct letters in square brackets [ ]. A small star marks letters which are supplied conjecturally [ \* ].

The Tamil alphabet is transcribed as follows:—

ḥ a, ḥ ā, @ i, = ī, = u, = e, = ē, @ o, @ ō, @ au.

ḥ k or g, = ṅ, = ṭ, ḥ ch or j, @ ṭ, = t or d, = n, = t or d, = n, = p or b, = m.

ḥ y, = r, = l, = v, @ ṣ, = ṣ, = ṣ, = ṣ.

In the transliteration of Sanskrit words, the system employed in the *Indian Antiquary*, the *Epigraphia Indica*, and elsewhere, has been followed. Proper names derived from Sanskrit are given in their Sanskrit forms in the translations and introductions.<sup>6</sup>

The royal dynasties, to which most of the inscriptions contained in this volume belong, are the Pallavas, Eastern Chalukyas, Cholas and Vijayanagara kings. The first few pages contain the earliest inscriptions of the Pallavas, which are found at the Seven Pagodas. These are followed by the inscriptions of the same dynasty at Kāñchīparam. The period of some subsequent Pallava kings is settled by a copper-plate grant from Kūram (No. 151).

<sup>1</sup> See the *Grammaire Française-Tamoule* Pondichery 1663, p. 5, note: "Autrefois le même caractère @ servoit pour les *e* et les *o* et on les avoit longs: ce qui se voit encore dans les anciens manuscrits. Pour les distinguer on mit d'abord un petit trait sur le caractère, mais on ne s'entendit pas bien sur le caractère long & bref que l'on vouloit désigner par là. Enfin le P. Beschi apprit à contourner ce caractère pour les *e* & autres *o* longs, et c'est la manière suivie maintenant." See also the passage quoted in Dr. Burnell's *South Indian Palaeography*, 2nd edition, p. 46, note 4.

<sup>2</sup> See pages 113 and 147.

<sup>3</sup> *Madras Christian College Magazine*, Vol. V, p. 41, text line 2.

<sup>4</sup> See No. 67 text line 3 and No. 69 text line 7.

<sup>5</sup> See page 141, note 4.

<sup>6</sup> An exception was made in the case of the *śodāśa* *śāstras* and its plural *śāstras*. On the other hand, I have used in the introductions the well known Sanskrit and Tamil forms *Chola* instead of the original @ *Chola*. The conventional forms *Sanskrit* and *Tamil* have been adopted instead of the correct, but pedantic *Sanskrit* and *Tamiz*.



A grant from the Sir W. Elliot Collection No. 32, enabled me to extend the pedigree of the Eastern Chalukyan dynasty and to fix with great probability the time of three Chola kings,<sup>1</sup> whose names, together with those of some predecessors, were known from the large Leyden grant.<sup>2</sup> The regnal years of one of these kings can now be converted into years of the Śaka era through Mr. Fleet's calculation of a lunar eclipse, which, according to an inscription at Tiruvallam took place in the 7th year of Rājartaja.<sup>3</sup> A pedigree of the first dynasty of Vijayanagara is furnished by an inscription, which is still at their former capital (No. 158).

The books, from which I have derived most help, are Bohtlingk and Roth's great *Sanskrit Dictionary*, Bohtlingk's abridged *Sanskrit Dictionary*, the excellent *Dictionnaire Tamoul-Français*, Pondichery, 1855 and 1862, Burgess's and Fleet's *Indian Antiquary*, Fleet's *Dynasties of the Kanarese Districts of the Bombay Presidency*, and Sewell's *Lists of Antiquities in the Madras Presidency*. In conclusion, I have to thank Mr. R. Hill, the Superintendent of the Madras Government Press, for the patient care he has bestowed on the sometimes intricate proof-sheets, and for the correctness and elegance with which he has carried this volume through the press.

CAMP, ARCOOT,  
the 27th January 1890.

E. HULTZSCH.

<sup>1</sup> See page 32

<sup>2</sup> See the introductions of Nos. 39, 49, 87 and 127 and the table on page 11.

<sup>3</sup> Dr. Burgess *Archæological Survey of Southern India* Vol. IV. pp. 401 ff

<sup>4</sup> See page 169





## SOUTH-INDIAN INSCRIPTIONS.

## PART I.

## SANSKRIT INSCRIPTIONS.

## I.—INSCRIPTIONS OF THE PALLAVA DYNASTY.

## Nos. 1 to 23 THE PALLAVA INSCRIPTIONS OF MAMALLAPURAM AND ŚALUVANKUPPAM.

The village of Mamallapuram, generally called "The Seven Pagodas," is situated on the sea-coast, thirty-two miles south of Madras, and Śaluvankuppam two miles north of Mamallapuram. Both places are famous for their Pallava remains, which have been often described.<sup>1</sup> Their Sanskrit inscriptions, however, have not hitherto been properly deciphered. The subjoined transcripts are prepared from mechanical copies made on the spot in December 1886.

Four different alphabets are employed in the Pallava inscriptions of Māmallapuram and Śaluvankuppam. The first, very archaic alphabet is found in the following inscriptions Nos. 1 to 16 of the so-called Dharmaraja Ratha. The bulk of the Mamallapuram inscriptions, viz., those of the so-called Varaha Temple, Dharmaraja Mandapa and Ramesvara Mandapa and the inscription No. 17 of the Dharmaraja Ratha, are written in the second, an extremely florid character. The third alphabet occurs on the northern wall of the fourth, on the southern wall of the Atitanaśanathesvara Temple at Śaluvankuppam. Dr. Burnell assigns the first alphabet to about the fifth century, the second to about 700, the third to the eighth or ninth century and the fourth to the eleventh century A.D.<sup>2</sup> To this I have only to add, that the second alphabet probably belongs to the sixth century, as it resembles that of Hājisiri's and Mahāddevaśamin's inscriptions at Kañchikam.

1. The first sixteen inscriptions of the Dharmaraja Ratha consist of a string of words in the denominative case, which their first decipherers, Drs. Balmington and Burnell, took for names of dates. From a comparison with the remaining inscriptions, where several of them occur, it follows, however, that they are *oṃśas* of a Pallava king Narasiṃha (Nos. 1 and 7). Among these *oṃśas*, Atvantiakama Śrividhān and Śrividhān were also borne by the two kings mentioned in the later inscriptions of Mamallapuram and Śaluvankuppam. Other *oṃśas* appear in the inscriptions of the Pallava king Rajasimha at Kañchi, viz., Pūṣpapa, Laluvakulakuppam, Śrinakṣam, and Sarvato Bhāga.

<sup>1</sup> This has been reported in two local inscriptions of the Shore Temple at Mamallapuram Nos. 40 and 41, below which a Śaluvankuppam inscription was noticed by Sir Walter Elliot (see Carter *Seven Pagodas*, pp. 124, 130).

<sup>2</sup> See Fergusson and Burgess, *Cave Temples*, pp. 105-159.

<sup>3</sup> *South-Indian Paleography*, 2nd edition, pp. 27, 32, 39.



2 Two of the inscriptions, which are written in the second alphabet, viz., that of the Ganeśa Temple and that of the Dharmarāja Mandapa, are identical and consist of eleven verses. They record, that the two temples at which they are found, were built by a king Atyantakāma and were called after him Atyantakāma-Pallaveśvara grīha. The king bore the *birudas* of Ranujaya, Śrinidhi, and Śribhara.

The fragmentary inscription at the Rāmānuja Mandapa consists of the last verse of the two last-mentioned inscriptions. Consequently it seems to have been a third inscription of Atyantakāma.

From the last inscription in the second alphabet (No. 17 of the *Dharmarāja Ratha*) it appears, that Atyantakāma appropriated to himself the Dharmarāja Ratha, which had been excavated by his predecessor Narasimha, and called it Atyantakāma-Pallaveśvara-grīha. He also added his own *biruda* Ranujaya to those engraved by Narasimha.

3. From the inscription on the northern wall of the Śāluvaṅkupṇam Cave, which consists of six verses, we learn, that the temple was built by a king Atiramaṇḍeśvara and was called after him Atiramaṇḍeśvara. The king bore the *birudas* Atyantakāma, Ranujaya, Śrinidhi and Śribhara, all but the last of which occur in the Kañchi inscriptions.

4. The inscription on the southern wall of the Śāluvaṅkupṇam Cave is a later transcript of that on the northern wall. It adds a seventh verse and the four *birudas* Anagrasīla, Kṣṣṭakāla, Samaradhanaṅjaya and Saṃgrāmadātṛa, the three first of which are also found in the Kañchi inscriptions. Over the entrance, the name of the temple, Atiramaṇḍeśvara-Pāṇa[veśvara-grīha], is engraved in both alphabets.

The Rev. L. Loventhal of Vallure possesses a fair number of Pallava coins from Māmalapuram. All of them bear on the obverse a Nandi and various legends over it. One of the coins, with a star on the reverse, reads श्रीमर, another with a fish on the reverse श्रीनिधि, and a third, with a cross on the reverse, मानपर. It will be remembered, that Śribhara and Śrinidhi were *birudas* of the Pallava king Narasimha, who founded the Dharmarāja Ratha.

NOS. 1 TO 17. INSCRIPTIONS ON THE DHARMARĀJA RATHA, MAMALLAIPURAM.\*

A. First storey :—a. North.

No. 1. श्रीनरसिंहः

The illustrious Narasimha.

b. East.

No. 2. प्रियविभारः श्रीमरः

Prithivīśara (the best on earth), Śribhara (the bestower of prosperity).

No. 3. भुवनभाजनः

Bhuvanabhājana (the possessor of the world).

c. South.

No. 4. [अ]ग्निधैः त्रैलोक्यवर्द्धनः विधिः

Śrimegha (the cloud, which showers) vent h). Trailokyaṛdhana (the bestower of prosperity on the three worlds). Vidhi.

\* Sir Walter Elliot's *Coins of Southern India*, Plate I, No. 54.

† *Ibid.* No. 57.

‡ *Ibid.* No. 55.

§ *Madras Survey Map*, No. 43. Carr's *Seven Pagodas*, p. 37, Plate xvii, p. 224.

¶ Read श्रीमर.

No. 6. अत्यन्तकामः अनेकोपायः<sup>1</sup>

Atyantakāma (he whose desires are boundless). Anekopāya (he (who knows) many expedients).

B. Second storey:—a. North.

No. 6. [1] स्थिरभक्तिः मदनान्निरामः [2] विधिः<sup>2</sup>

Sthirabhakti, (the firmly devoted). Madanābhiraṃa (he who is lovely like Cupid). Vidhi.

No. 7. [1] श्रीनरसिंहः भुवनभोजनः श्रीमेघः [2] अप्रतिहतशासनः<sup>3</sup>

The illustrious Narasimha Bhuvanabhājana (the possessor of the world). Śrimegha (the cloud (which showers) wealth). Apratihataśāsana (he whose commands are unopposed).

No. 8. [1] कामलकितः अमेयमायः [2] सकलकल्याणः

Kāmalakita (he who is pleasant like Cupid) Ameyamāya (he whose diplomacy is immeasurable). Sakalakalyāṇa (the altogether prosperous)

No. 9. [1] नयनमनोहरः वामः [2] अतिमानः

Nayanamanohara (he who is pleasing to the eyes). Vāma (the handsome). Atimāna (the extremely proud).

b. East.

No. 10. [1] वामः [2] परापरः<sup>4</sup>

Vāma (the handsome). Parāpara (the omnipotent).

No. 11. [1] अनुपमः [2] नवान्कुरः<sup>5</sup>

Anupama (the matchless). Navānkura (the sprout of polity)<sup>6</sup>

c. South.

No. 12. ललितः

Lalita (the pleasant).

No. 13. [1] नयनमनोहरः [2] सर्वतोभद्रः

Nayanamanohara (he who is pleasing to the eyes) Sarvatobhadra (the altogether auspicious).

No. 14. [1] श्रीनिधिः [2] निरुत्तरः

Śrinidhi (the receptacle of wealth). Niruttara (the unsurpassed).

No. 15. [1] विधिः [2] विभ्रान्तः

Vidhi. Vibhrānta (the passionate).<sup>4</sup>

Read अनेकोपाय and compare the words उपायोपय in the Kāñchi inscriptions

<sup>1</sup> Read परापर from the Kāñchi inscriptions or परापर No 10. The softening of a single consonant between two vowels is *paraddhava*, *peṭh* No 2 and *ubhaya* No. 5 is evidently due to the influence of the Tamil vernacular on the pronunciation of Sanskrit words.

<sup>2</sup> Compare the words Bahunaya and Nayanusara in the Kāñchi inscriptions and Tarapānkura in verse 7 of Nos. 18 and 19.

<sup>3</sup> Compare the words Mattapramatta and Mattavikāra in the Kāñchi inscriptions.

d. West.

No. 16. [1] सत्यपराक्रमः [2] परावर

Satyaparākrama (*the truly heroic*) Parāvara (*the omnipotent*).

C. Third storey. East.

No. 17 [1] श्रीअत्यन्तकामपल्लवेश्वरगृहम्\* ॥ 2 रणजय

The temple of the holy Atyantakama-Pallavesvara Rāṇajaya (*the conqueror in battle*).No. 18 INSCRIPTION AT THE GANĒSA TEMPLE, MAMALLAPURAM.<sup>1</sup>

TEXT.

- [1.] सम्भवस्थितिसहारकारणं वीतकारणः [1\*]  
भूयादत्यन्तकामाय जगतां काममर्दनः ॥ [१\*]
- [2.] समायश्चित्रमाधोसावगुणो गुणप्राञ्जनः [1\*]  
स्वस्थो निरुत्तरो जीयादनीशः परमेश्वरः ॥ [२\*]
- [3.] मस्याङ्गुष्ठभराकान्तः कैलासः सवशाननः [1\*]  
पालालमगमन्मूर्द्ध्वा श्रीनिधिलम्बिभर्त्सजम् ॥ [३\*]
- [4.] अक्तिप्रद्वेण मनसा जवम्पूर्णलीलया [1\*]  
दोष्णा च यो भुवो जारजीत्यान्त श्रीजरश्चिरम् ॥ [४\*]
- [5.] अत्यन्तकामो नृपतिर्निजिनारातिमण्डलः [1\*]  
क्यातो रणजयः शम्भोस्तेनेदं वेश्म कारितम् ॥ [५\*]
- [6.] तं स्थापान्निष्कलं सोम पावकाद्यां विषद्वपु [1\*]  
भीमः शिवो विजयतां शङ्करः कामसूदनः ॥ [६\*]
- [7.] राजराजो न विरसश्चक्रपृष्ठं जनार्दनः [1\*]  
तारकाधिपतिः स्वस्थो जयतात्तुणादिकुरः ॥ [७\*]
- [8.] श्रीमनोत्यन्तकामस्थ द्विषद्वर्षापहारिणः [1\*]  
श्रीनिधेः कामरागस्य हराराधनसद्गिनः ॥ [८\*]
- [9.] अक्षिपेकनलापूर्णे चित्ररत्नाम्बुजाकरे [1\*]  
आले विशाले सुमुखः शिरस्तरति शङ्करः ॥ [९\*]
- [10.] तेनेदङ्कारिनन्तुङ्गभूर्जटोर्मन्दिरगृहम् [1\*]  
प्रमानामिष्टमिद्वचन्यं शङ्करीभूतिमिच्छता ॥ [१०\*]
- [11.] धिक्तेयान्धिक्षेपास्पृत्तगपि धिग्धिमियगन्तु धिक्क्षेपाम् [1\*]  
येषाम्न वमति हृदये कुपयगतिविमो-
- [12.] सको रुद्र ॥ [११\*], अत्यन्तकामपल्लवेश्वरगृहम् ॥ [१२\*]

<sup>1</sup> Madras Survey Map No. 24. Carr's Survey Page. Plate XIV pp. 27, 221, 224. Barrow's South Indian Palaeography, 2nd edition, p. 33, note 4.

\* Read पावकाद्या.

## TRANSLATION.

(Verse 1, May (*Śiva*) the destroyer of Love, who is the cause of production, existence and destruction, (*but is himself*) without cause, fulfil the boundless desires<sup>1</sup> of men<sup>2</sup>!

(2) May he (*Śiva*) be victorious, who is without illusion and possessed of manifold illusion, who is without qualities and endowed with qualities, who is existing by himself and is without superior, who is without lord and the highest lord!

(3) Śrinidhi<sup>3</sup> bears on his head the unborn (*Śiva*)<sup>4</sup> by the weight of whose great toe Kālās together with the ten faced (*Ravana*) sank down into Putala.

(4) May Śribhara<sup>5</sup> be victorious for a long time, who bears Bhava (*Śiva*) in his mind which is filled with devotion, and bears the earth on his arm<sup>6</sup> like a coquettish embellishment!

(5) King Atyantakāma, who has subdued the territories of his foes, is famed (*by the name of*) Rāvajaya;<sup>7</sup>—he caused to be made this house of Śambhu (*Śiva*).

(6) May he be victorious, who is both sentient and motionless (*Sthānu*)<sup>8</sup>, who is both undivided and the moon,<sup>9</sup> who is both fire and air, who is both terrible (*Bhīma*), and kind (*Śiva*), who is both the cause of prosperity (*Samakāra*) and the destroyer of Love<sup>1</sup>.

(7) May Tarunākura<sup>10</sup> be victorious, who is a king of kings, but is not ugly (*like Kavera*), who is an emperor, but does not distress people (while Vishnu is both Chakrabharti and Janardana), who is the lord of protectors, but healthy (while the moon is the lord of stars, but is subject to eclipses)!

(8 and 9) Just as in a large lake filled with water which is fit for bathing, and covered with various lotus-flowers, handsome Śamkara (*Śiva*) abides on the large head—sprinkled with the water of coronation and covered with bright jewels—of the illustrious Atvantakāma,<sup>11</sup> who deprives his enemies of their pride, who is a receptacle of wealth, who possesses the charm of Cupid,<sup>12</sup> and who assiduously worships Hari (*Śiva*).

(10) He, desiring to attain the glory of Śamkara (*Śiva*), caused to be made this lofty dwelling of Dattajati (*Śiva*) in order to procure the fulfilment of their desires to his subjects.

Be the expression *atyantakāma*, the panegyrist also alludes to the name of the king.

<sup>1</sup> This *branda* of Atyantakāma occurs also in verse 11. The same was a *branda* of his predecessor Narasimha, see No. 14.

<sup>2</sup> I.e. he is a devotee of Śiva.

<sup>3</sup> This *branda* was also borne by Narasimha No. 2, by Atiraschanḍa No. 21 and 22, verse 4 and by Rājasiṃha of Kāñchi.

<sup>4</sup> Here and in No. 19, the correct reading would be देवता न दी कृतं भवति, which is found in verse 4 of Nos. 21 and 22.

<sup>5</sup> The same *branda* of Atyantakāma occurs in No. 17. It was also borne by Atiraschanḍa (Nos. 21 and 22, verse 5) and by Rājasiṃha of Kāñchi.

<sup>6</sup> While the trunk of a tree (*sthanu*) is unsentient.

<sup>7</sup> Who is divided into sixteen *kāṇḍas*.

<sup>8</sup> *Tarunākura* 'the young sprout' seems to have been a *branda* of Atvantakāma. The word *antura* is a synonym of *pallava*, 'sprout,' from which the Pallavas used to derive their name (see the 8th verse of No. 22, below).

<sup>9</sup> "Śiva abides on the head of Atyantakāma" means the same as "he bears Śiva on his head" verse 3, viz., "he is a devotee of Śiva."

<sup>10</sup> With the *branda* Kāmarāja, which was also borne by his successor Atiraschanḍa (see Nos. 21 and 22, verse 1) compare the synonyms *Mahākāmarāja* and *Kāmarāja* Nos. 6 and 8; and *Kāmarājān* in the Kāñchi inscriptions. The appellation *Kāmarājapālavarā* which Co. once Brandis attributes to the so-called Ganga Temple, rests on an erroneous reading in Dr. Burnell's transcript viz. Kāmarāja for Kāmarāja.

[11] Six times cursed be those, in whose hearts does not dwell Rudra Śara, the deliverer from the walking on the evil path !  
The temple of Atyantakāma-Pallavesvara.

No. 19. INSCRIPTION AT THE DHARMAKĀJA MAṆḌAPA, MĀMALLAPURAM.<sup>1</sup>

This inscription is a duplicate of No. 18.

- [1] सम्भवस्वितिसंहारकारणं दीनकारणः ।<sup>1</sup> मूयादत्यन्तकामाय जगतां  
[2.] काममर्दनः ॥ [१०] अमायश्चित्रमायोमावगुणो गुणभाजनः । [१०] स्वस्थो  
[3.] निरुत्तरो जीवादनीशः परमेश्वरः ॥ [२०] यस्याङ्गुष्ठसराकान्तः कैलासस्तद-  
[4.] शाननः । [१०] पातालमगमन्मूर्द्धा श्रीनिधिस्तस्मिन्नर्त्येजम् ॥ [२०] प्रक्तिप्रहेण मनसा प्रवं भू-  
[5.] षण्णलीलया । [१०] दोष्णा च यो भुवो जारं जीवास्त श्रीभरश्चिरम् ॥ [३०] अत्यन्त-  
[6.] कामो नृपनिर्झिञ्जिनारविमण्डलः । [१०] स्यान्नो रणजयः शम्भोस्तेनेदं वेरम  
[7.] कारितम् ॥ [२०] इह स्यान्नुन्निष्कलः सोमः पावकात्मा विग्रहपुः । [१०] श्रीमः शिवो विजय-  
[8.] तां शङ्करः कामसूदनः । [१०] राजराजो न विरसश्चक्रमृष्य जनार्दनः । [१०] तारकाधिपतिः स्वस्थो  
[9.] जयतात्तरुणाङ्कुरः ॥ [३०] श्रीमतोत्यन्तकामस्य द्विषद्वर्षापरिहारिणः । [१०] श्रीनिधे का-  
[10.] मरागस्य हराराधनस्तङ्गिनः ॥ [८०] अभिषेकजलापूर्णं चित्ररत्नाम्बुजाकरे । [१०] आ-  
[11.] स्ते विशाले मुमुक्षुः शिरस्सरति शङ्करः ॥ [२०] तेनेदं कारितन्तुङ्गन्धुर्जटेर्मन्दिर-  
[12.] गृह । [१०] प्रजानामिष्टमिदं चर्त्य शङ्करी पूनमिच्छता ॥ [१००] ओ ॥ अत्यन्तकामपल्लवेश्वरगृहम् ॥  
[13.] धिक्तेषां धिक्तेषां पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् । [१०] येषां वमति  
[14.] हृदये कुपयगतिविमोक्षको रुद्रः ॥ [११०]

No. 20. FRAGMENT OF AN INSCRIPTION AT THE RĀMĀNUJA MAṆḌAPA, MĀMALLAPURAM.<sup>2</sup>

This fragment consists of the last verse of Nos. 18 and 19.

- [1.] धिक्तेषां धिक्तेषां पुनरपि धिग्धिग्धिगस्तु धिक्ते-  
[2.] षां । [१०] येषां वमति हृदये कुपयगति-  
[3.] विमोक्षको रुद्रः ॥

Nos. 21 to 23. INSCRIPTIONS AT THE ĀTIRAṢACHAṢEŚVARA TEMPLE, ŚĀṬIYAṢEUPPAM.<sup>3</sup>

No. 21. On the Southern Wall.

TEXT.

- [1.] श्रीमतोत्यन्तकामस्य द्विषद्व-  
[2.] र्षापरिहारिणः । [१०] श्रीनिधेः काम-  
[3.] रागस्य हराराधनसगिनः ॥ [१०]  
[4.] अभिषेकजलापूर्णं चित्ररत्नाम्बुजाकरे । [१०]  
[5.] आस्ते विशाले मुमुक्षुः शिरस्सरति शङ्करः ॥ [२०]

<sup>1</sup> Madras Survey Map, No. 44. Branñill in the Madras Journal of Literature and Science for 1880, p. 135.

<sup>2</sup> Madras Survey Map, No. 48. Carr's Seven Pagodas, p. 222, note.

<sup>3</sup> Madras Survey Map, No. 58. Carr's Seven Pagodas, Plate xv pp. 59 120 222. Nos. 2 and 3 of Plate xv are two independent eye copies of the same inscription viz. of East on the northern wall.



- [6] तेनेदं कारितं शम्भोर्भवनं भूतये भूवः [10] कै-  
 [7] लासमन्दरनिभं भूभृतां भूमिं निष्ठता ॥ [१०] भक्तिप्रदं  
 [8] ण मनसा ऽव भूषणलीलया [10] दोष्णा च यो भुवन्धत्ते  
 [9] कीयात्म श्रीभरश्चिरम् ॥ [१०] अनिरणचण्डः पतिरवनिभु-  
 [10] कामनिरणचण्डेश्वरमिदमकरोत् [10] इह गिरितन-  
 [11] वागुहगणमहिनी नियतकृतरतिर्वक्तु पशुप-  
 [12] तिः ॥ [१०] गुर्व्यमीशानमक्ति श्रियमनिशयिनीं दुर्व्वह आरमुड्युर्षी  
 [13] तिस्तामान्यच दानं सममति[र]णचण्डाक्यया यो [विभक्तिः]  
 [14] स्थाने निष्मपितेस्मिन्विदिनरणजयक्यतिना तेन भूर्त्तो भूताना-  
 [15] मष्टभूर्त्तिश्चिरमनिरणचण्डेश्वरे यानु निष्ठाम् [॥ १०] अनुग्रहीत [॥ १०]  
 [16] यदि न विधाता भवतो यदि न हरिर्त्तारदो न वा स्कन्दः [10] बोद्धुं क इव  
 [17] समर्थस्समीनं कालकालस्य ॥ [१०] ओ ॥ समरघनञ्जय, वंग्रामधीरः ॥ ओ ॥

## TRANSLATION.

(Verses 1 and 2.) Just as in a large lake filled with water which is fit for bathing, and covered with various lotus-flowers, handsome Śaṅkara (Śiva) abides on the large head—sprinkled with the water of coronation and covered with bright jewels—of the illustrious Atyantakāma, who deprives his enemies of their pride, who is a receptacle of wealth, who possesses the charm of Cupid, and who assiduously worships Hara (Śiva).<sup>1</sup>

(3) For the welfare of the earth, he, who stands at the head of the lords of the earth, caused to be made this house of Śambhu (Śiva), which resembles Kauāsa and Mandara.

(4) May Śrībhara be victorious for a long time, who bears Bhava (Śiva) in his mind which is filled with devotion, and bears the earth on his arm like a coquettish embellishment!<sup>2</sup>

(5) Atiranachandā,<sup>3</sup> the lord of the rulers of the earth, made this (temple called) Atiranachandeshvara. May Paśupati (Śiva), attended by the mountain-daughter, Parvati, and the troop of Guhas, always take delight in residing here!

(6) May the eight-formed lord of beings (Śiva) for a long time take up his abode in this temple (called) Atiranachandeshvara, which was caused to be built by him, who, together with the name of Atiranachandā, bears deep devotion to Śānu (Śiva), abundant prosperity, the heavy burden of the earth and unequalled liberality, and who is famed by the name of Rajajaya!

Anugraṣīta (the gentle-minded).<sup>4</sup>

(7) Who will be able to understand the music of Kālakāla,<sup>5</sup> if it were not Vidhātṛ (Brahman), Bharata, Hari, Nārada, or Skanda?<sup>6</sup>

<sup>1</sup> Verses 1 and 2 are identical with verses 8 and 9 of Nos. 18 and 19.

<sup>2</sup> Identical with verse 4 of Nos. 18 and 19.

<sup>3</sup> This name of the king, who built the temple, was also a *śirāda* of Rajasūha of Kāśī.

<sup>4</sup> This was also a *śirāda* of Rajasūha of Kāśī.

<sup>5</sup> The same *śirāda* occurs in the Kāśī inscriptions.

<sup>6</sup> Compare the Kāśī inscriptions, where Rajasūha's skill as a musician is alluded to by the *śirādas* Atodyatumbura, Vādyavidyādharma and Vāśānārada.

*Samaradhaṇamjaya* (the conqueror of wealth in battle).<sup>1</sup> *Samgrāmadhīra* (the firm in war).<sup>2</sup>

No. 22. On the Northern Wall.

This inscription consists of the first six verses of No. 21.

- [1.] श्रीमतोत्पन्नकामस्य  
[2.] द्विचक्षुर्पदहारिणः [1०.] श्रीनि-  
[3.] वेः कामरागस्य ह्यराधनमगि-  
[4.] नः ॥ [१०.] अग्निषेकनलापूर्णे चित्ररत्ना-  
[6.] बुजाकरे [1०.] आस्ते विशाले मुमुक्षुः शिरस्तर-  
[6.] सि शंकरः ॥ [२०.] तेनेवं कारितं शुभमोर्भव-  
[7.] नं मृतये भुवः [1०.] कैलासमन्दरनिभं भृमृतां  
[8.] मूर्ध्नि तिष्ठता ॥ [३०.] भक्तिप्रद्वेण मनसा भव<sup>3</sup> भूषण  
[9.] लीलया [1०.] दोष्णं च यो भुवन्वत्ते जीयात्म श्रीभरश्चि-  
[10.] रम् ॥ [४०.] अतिरञ्जचण्डः पतिरवनिभुजाभतिर-  
[11.] णचण्डेश्वरमिदमकरोत् [1०.] इह गिरितनयागु-  
[12.] हगणसहितो नियतकृतरतिर्भवन् पशुपतिः ॥ [५०.]  
[13.] गुर्व्योमीशानम्रक्ति श्रियमतिशयिनीं दुर्व्वहं आरमुक्क्यो निस्ता-  
[14.] मान्यं च दानं तमभतिरञ्जचण्डा<sup>4</sup> स्य<sup>5</sup> या यो [वि]मर्त्ति [1०.] स्थाने  
[15.] निर्मार्पितेस्मिन्विदितरणजय<sup>6</sup> क्पातिना तेन मर्त्ता भूताना-  
[16.] मष्टमूर्त्तिश्चिरम<sup>7</sup> तिरणचण्डेश्वरे यानु निष्ठाम् ॥ [६०.] ॥ स्वस्ति ॥ ॥

No. 23. Over the entrance.

- [1.] अतिरञ्जचण्डपञ्च<sup>8</sup> [वेश्वरगृह]<sup>9</sup>  
[2.] अतिरञ्जचण्डपञ्च<sup>8</sup> [वेश्वरगृह]<sup>9</sup>

(The temple of) Atiranachanda-Pailla [veśvara]

Nos. 24 to 30. THE PALLAVA INSCRIPTIONS ON THE KAILASANĀTHA TEMPLE AT KĀŪCHIPURAM.

On a visit to Kāūchipuram in the year 1883, Dr. Burgess made the important discovery, that the comparatively insignificant temple of Kailāsanāthasvāmī at Kāūchipuram (Conjeeveram) was not only built in the Pallava style of sixth century architecture, but contained a number of inscriptions in the Pallava character and Sanskrit language besides others in the Tamil alphabet and language. In 1884-85, Mr S. M. Natesā Śāstri prepared fac-similes of most of the Pallava inscriptions, from which I made transcripts and translations. In September and October 1887, I went to the spot myself, in order to compare these transcripts with the originals and to take fac-similes of those inscriptions, which were not found

<sup>1</sup> The same was a *śraddha* of Rājashikha of Kāūchi.

<sup>2</sup> Compare the synonymous *śraddha* Ābhavadhira and Ravadhira in the Kāūchi inscriptions.

<sup>3</sup> Read मय

<sup>4</sup> In the same alphabet as No. 21.

<sup>5</sup> In the same alphabet as No. 22.

among those made by Mr. Natesu. Through the good offices of E. C. Johnson, Esq., the Collector of Canjigpet, I was enabled to secure reliable copies of all the Sanskrit and Tamil inscriptions of the temple.

Just as at Mamallapuram and Śaluvāṅkuppam, we find several different alphabets employed in the Pallava inscriptions of the Kailāsanatha Temple. The most archaic alphabet, which resembles that of the inscriptions of Aṭṭantakūṭa at Mamallapuram, occurs in the subjoined inscriptions Nos. 24, 27, 28, 29 and 30. Of these, the inscription No. 24 runs round the outside of the central shrine and is in excellent preservation, as it is engraved on granite slabs. It consists of twelve Sanskrit verses. The whole of the first verse and the beginning of the second are covered by the floor of the temple itself and by the wall of a modern *mandapa*, which has been erected between the central shrine and another *mandapa* in front of it. By the temporary removal of some slabs, my assistant succeeded in preparing facsimiles of the greater part of the first verse and of a few additional letters at the beginning of the second verse. The inscription opens with a benediction addressed to Gaṅgā and with the following mythical pedigree of Pallava, the *śpas śraṇṇas* of the Pallava dynasty —

[Brahman.]

Aṅgīras.

Bṛhaspati.

Śaṅkhu

Bharadvāja.

Dṛuṇa.

Aśvatthāman.

Pallava, the founder of the race of the Pallavas.

Then the inscription continues — "In the race of these (*the Pallavas*) there was born the supreme lord Ugradanda, the destroyer of the city of Rānarasika." His son was Rājasimha, who bore the *brāhṇas* Aṭṭantakūṭa, Śrībhara and Rānājaya. He built the Śiva temple, round which the inscription is engraved and called it after his own name Rājasimha-Pallaveśvara or Rājasimheśvara.<sup>1</sup>

The inscription No. 27 runs round the smaller shrine, which stands in front of the Rājasimheśvara or Kai-saṇḍha shrine, and which is now-a-days styled Nāradeśvara. It consists of four Sanskrit verses, the first and last of which are only incompletely preserved. The first three verses tell in different wording the same fact, viz., that Mahendra, the son of Rājasimha and grandson of Lokātīya, built a temple of Śiva, which he called Mahendresvara after his own name, near the temple of Rājasimheśvara. Another form of the name of the temple, Mahendravarmesvara, which is engraved three times on the building, shows that Mahendra's full name was Mahendravarmān. Of Lokātīya, who is identical with the Ugradanda of the inscription No. 24, the present inscription says, that "his valour dried up the army of Rānarasika, just as the heat of the sun does the mud."

<sup>1</sup> These two names reappear in the Chola inscriptions Nos. 41 and 146 below. A third form of the name of the temple, which occurs in three later inscriptions Nos. 86, 87 and 153 below, viz. Rājasimhavar-mesvara, suggests that Rājasimha's full name was Rājasimhavarmān.



Other inscriptions in archaic characters are found in some of the niches to the right of the front entrance into the temple compound, which are now connected by brick walls, but were originally intended for detached small shrines. According to the inscription No. 28, the first niche was called "the Temple of Nitavanthiśvara."

Of No. 29, on the third niche, a complete inscription was obtained by temporarily removing two modern brick walls. It consists of three Sanskrit verses and records, that this small shrine of Śiva was founded by Raṅgupatākā, the wife of king Narasimhavishnu or Kālakāla.

No. 30, on the fifth niche, is an incomplete inscription in Sanskrit verse of some other female, whose name is unfortunately lost.

The rest of the Pallava inscriptions of the Kailāsanātha Temple run round the inside of the enclosure of the Rājasimheśvara shrine and contain an enumeration of several hundred *birudas* of king Rājasimha. They are arranged in four tiers, the first of which consists of granite and is therefore well preserved. The other three tiers are on sand-stone; hence the second is almost entirely spoiled by the dripping of water and by whitewashing with chunnam, of the third a little more is left, and the fourth is in tolerable preservation. From the existing fragments of the second and third tiers, it appears that they were word for word identical with the well-preserved first tier. Further, we can prove in a few cases, that the first tier is a later copy of the third. Thus, in niches 23 and 52, the first tier has the unintelligible words श्रीमाशविधि and श्रीवलमम, for which the third tier supplies the correct readings श्रीमाशविजयि (for 'यी) and श्रीवलममयन. In accordance with this result, the third tier is written in the same archaic alphabet, as the inscription round the Rājasimheśvara Temple, and evidently belongs to the time of Rājasimha, the founder of the temple, himself. Thus the first and second tiers must be considered as later copies of the original inscription in the third tier, which were executed by some descendants of Rājasimha. As the alphabets of the first and second tiers resemble those of the northern and southern walls, respectively, of the Śāluvāṅkuppan Cave, it further follows that Aṭṭaṇachunja, who engraved the inscription on the northern wall of the Śāluvāṅkuppan Cave, must be later than Aṭṭaṇakuma, the alphabet of whose inscriptions at Maṇallapuram resembles that of Rājasimha's at Kāñchīpuram. The inscription on the southern wall of the Śāluvāṅkuppan Cave is a later transcript of that on the northern wall, and in the same way the second tier is still more modern than the first tier. As only fragments of the second and third tiers are now forthcoming I have transcribed only the first tier and noted the various readings of the second and third tiers in the foot-notes. While the inscriptions of the first, second and third tiers run round the whole of the inner enclosure of the temple, the inscriptions of the fourth tier extend only as far as the 20th niche. The fourth tier repeats some of the *birudas* contained in the first three tiers and adds a few of its own. It is written in a peculiar ornamental alphabet, which is based on an alphabet of the same type, as that of the first tier. As the *biruda* श्रीकालकीर्ति which occurs in the third tier (niche 19), but is left out in the first, is found in the fourth tier (niche 11), it follows that the engraver of the fourth tier copied from the third and not from the first tier, perhaps the first and fourth tiers were contemporaneous.

It remains to add a few words on the probable times of the founders of the Kailāsanātha Temple. In an article, which appeared first in the *Madras Mail* (3rd September 1887) and was reprinted in the *Indian Antiquary* (Vol. XVII, p. 30), I identified.—1 Ranasasika, the enemy of Ugradanta or Lokantya, with the Chalukya Ranasaka,

2. Rājasimha, who is called Narsimhapotavarman in a Chalukya inscription,<sup>1</sup> with Narsimhavarmān I of Mr. Foulkes' grant of Nandivarman;<sup>2</sup> 3 Mahendravarmān with Mahendravarmān II of the same grant; 4 Nandipotavarman who was defeated by the Chalukya Vikramāditya II, with Nandivarman himself; and 5 Pulikeshin, who, according to the popular tale, Kāram grant, was conquered by Narsimhavarmān I, with the Chalukya Pulikeshin I. As, however, both in the Kāram grant and in Mr. Foulkes' grant of Nandivarman, Narsimhavarmān I is said to have destroyed Vata, who Pulikeshin I first made Vātap the capital of the Chalukyas in Western India, was taken from the Pallavas who then held it,<sup>3</sup> — I now consider it more probable, that Pulikeshin, the enemy of Narsimhavarmān I, has to be identified with the Chalukya Pulikeshin II. On inspecting the original of the Kāram grant of which I formerly had nothing but a translation, but which has now become the property of Government, I discovered a further confirmation of this view. The grant says, that Paramēśvaravarmān II got to death Vikramāditya I, Vikramāditya I, the son of Pulikeshin II. Secondly it states only that Narsimhavishnu, whose wife built the third temple to the right in front of the Kalasabala Temple, is another name of Rājasimha, the founder of the central śaiva. Under this supposition, I would now identify Rājasimha with Narsimhapotavarman in Narsimhavishnu with Simhavishnu and his son Mahendravarmān with Mahendravarmān I of Mr. Foulkes' grant. The subjoined table shows the synchronisms between the Chalukyas and Pallavas.

Pedigree of the Chalukyas.		Pedigree of the Pallavas.	
	Mr. Foulkes' grant of Nandivarman.		Kāram grant of Nandivarman.
Rajapāga.			Ugradanila or Lakṣmītya, destroyer of the army and town of Hanthabha.
Pulikeshin I.	Simhavishnu.		Rājasimha or Narsimhapotavarman (also Narsimhavishnu) married to Rajapāga.
Kṛtavarman I (until Śaka 489.)	Mahendravarmān I.		Mahendravarmān.
Pulikeshin II. (Śaka 532 and 536.)	Narasimhavarmān I, destroyer of Vata.	Narsimhavarmān, the son of Pulikeshin II and conqueror of Vata.	
Vikramāditya I (Śaka 559 (?) to 562 (?))	Mahendravarmān II.	Mahendravarmān.	
Vijayāditya (Śaka 562 (?) to 565.)	Paramēśvaravarmān I.		
Vijayāditya (Śaka 565 to 568.)	Narasimhavarmān II.		
Vikramāditya II (Śaka 565 to 569) defeated Nandipotavarman.	Paramēśvaravarmān II.		
	Nandivarman.		

<sup>1</sup> Indian Antiquary, Vol. VIII p. 25.

<sup>2</sup> Ibid. p. 273.

<sup>3</sup> Mr. Elliot's *Kandahar Dynasties*, p. 20.



येनेमे नयविक्रमात्तकमलात्तपसिदप्पौडिना  
 भूर्भगस्यमात्रधृतधिपणा नम्रीकृता ०<sup>१</sup> पार्थिवः ॥ १०<sup>२</sup>  
 जानोसो<sup>३</sup> पुरुषोत्तमो रणजयत्वातुबनान्मज्जतः  
 पापाब्धे<sup>४</sup> कलिकालभीमकरप्रस्थान्म जीयाश्चिरम् ॥ ८०<sup>५</sup>  
 नयोजितपराक्रमोज्जितमनेन सर्वजगद्गुणेण<sup>६</sup> हतकण्टकं भयनराजक मुञ्जता ॥ १०<sup>७</sup>  
 यश मद्दशमान्मनो<sup>७</sup> भवनमेतदुत्थापितं हरस्य हरहासकूपमतिमानमव्यभूतम् ॥ ९०<sup>८</sup>  
 श्रीराजात्सहस्रवैश्वरे नागेन्द्रभोगभीमभूषण ॥ १०<sup>९</sup>  
 देवामुरेन्द्रचन्द्रवन्दित स्याने स्थितोरु शकरश्चिरम् ॥ १००<sup>१०</sup>  
 अस्मिन्नुत्तशत्रुद्विरदधनघटाराजमिहेन राज्ञा  
 राज्ञामा ज्ञाविधेयी कृतकलदिशा निर्मिते धर्मिभ्राजा ॥ १०१<sup>११</sup>  
 शैले कैलासलीलामपहरति गृहे राजमिहेश्वराख्यं  
 विभ्रत्यग्रंलिहाम्रे विरचयन् सदा सन्निधानं वपाङ्क ॥ ११०<sup>१२</sup>  
 राजसिंहो रणजयः<sup>१३</sup> श्रीभरश्चित्रकार्मुकः ॥ १०<sup>१३</sup>  
 एकवीरश्चिरं पातु शिवचूडामणिर्महीम् ॥ १२०<sup>१४</sup>

## TRANSLATION.

(Verse 1) May (*Ganja*) purify you!—she who springs from the jewel (on the head) of *Sthānu* (*Siva*), appearing . . . black by the splendour of (his) neck and red by the rays of the gems on the hoods (of his snakes), who fills the lake of the three worlds . . .

(2) . . . After him (*there was*) that sage *Āṅgiras*, who was born from his (viz., *Brahma*’s) mind. His son was (*Bṛhaspati*) the minister of *Śakra* (*Juda*) and preceptor of the gods. His son was *Sanjyu*. From him, who possessed terrible power and was honoured in the three worlds, there took birth that illustrious chief of sages, *Baradvāja* by name, who became the source of the race of the *Pallavas*.

(3) From this lovely one came *Drona*, the highly honoured preceptor of the *Pāṇḍavas* (and) *Kurus*, from him the great *Aśvatthaman*, who deprived princes of their constancy and pride. Just as the first-born *Manu*, his son, *Pallava* by name, became the founder of a race of brave and victorious kings, who enjoyed the whole earth . . .

(4) Of the *Pallava* princes, who were *patas*, who destroyed the excessively great *patas* of the *Kali* (age), who spoke the truth, who were profound whose minds know how to practise the *brahṇa*, who assiduously honoured the aged, who forcibly subdued lust and the other internal foes, who excelled in the knowledge of weapons, who were firm, mighty and endowed with polity and modesty.

(5) Just as *Gula* (also called *Subrahmanya* or *Kumāra*) took birth from the supreme lord (*Siva*), the destroyer of the warlike *demon*. Thus from the supreme lord *Ugradinda*,<sup>\*</sup> who was born in the race of these (viz., the *Pallavas*), the destroyer of the city of *Itanaravika*, there took birth a very pious prince (*subrahmanya kumāra*), the illustrious *Aśvantakuma*,<sup>†</sup> the chief of the *Pallavas*, who crushed the multitude of his foes by

<sup>१</sup> Read जानोसी.

<sup>२</sup> Read त्वदुत्तर.

<sup>३</sup> This was also a *brāhma* of *Rājasiṃha* himself; see No. 25, 30th niche.

<sup>४</sup> The same *brāhma* of *Rājasiṃha* occurs in No. 25, 1st niche.

<sup>५</sup> Read 'दृणेण.

<sup>६</sup> Read अस्मिन्नुत्तशत्रु.

<sup>७</sup> Read 'मात्मनो

<sup>८</sup> Read वर्यमाय





3rd niche.

श्रीजयपर श्रीअनिरणवधः श्रीअरः श्रीबहुनयः श्रीउदयप्रसाकरः

B. South enclosure.

4th niche.

श्रीमेघः श्रीअभयदूरः श्रीकुलतिलकः श्रीअमिर्दनः ॥

5th niche.

श्रीउदितप्रभावः श्रीउदितकीर्तिः श्रीअवप्रदर्पः श्रीअवप्रलाञ्छनः<sup>1</sup>

6th niche.

श्रीउग्रधीर्घः श्रीउदितोदितः श्रीउत्तररामः श्रीउग्रमनापः

7th niche.

श्रीअत्यदारः<sup>2</sup> श्रीअनुनयमादयः श्रीआहवकेसरीः<sup>3</sup>

8th niche.

श्रीकलकवर्जितः श्रीकाशीमहामणिः श्रीम्वरविक्रमः श्रीचक्रवर्तीः )

9th niche.

श्रीविज्ञानकुम्भीः<sup>4</sup> श्रीवापद्वितीयः श्रीद्विजसंशयः श्रीछन्दरहितः

10th niche.

श्रीअमित्राशनिः श्रीअप्रतिमल्लः श्रीअङ्गुनचरितः श्रीइयविद्याधरः ॥

11th niche.

श्रीइच्छापूरः श्रीईशानशरणः श्रीउदयचन्द्रः श्रीपञ्चैकरूपः

12th niche.

श्रीपरचक्रमर्दनः श्रीनरेन्द्रचूलामणिः<sup>5</sup> श्रीनित्यवर्षः श्रीगजराजः

13th niche.

श्रीवाद्यविद्याधरः श्रीचित्रकार्मुकः<sup>6</sup> श्रीवीरकेसरिः<sup>7</sup> श्रीकामुकः

14th niche.

श्रीमर्ब्वनोन्नदः श्रीसत्रचूलामणिः<sup>8</sup> श्रीविलासः श्रीगुह्यज्जुनः

15th niche.

श्रीवह्मः श्रीसप्रापरामः श्रीमार्ब्वभौनः श्रीसत्रविद्याधरः

16th niche.

श्रीआहवकीमः श्रीअमिनप्रभावः श्रीत्रैलोक्यनाथः श्रीदानवर्षः

<sup>1</sup> The third tier inscription adds another epithet beginning with श्रीएक व .<sup>2</sup> The second and third tiers also read अत्यदारः for अत्युदारः.<sup>3</sup> Corrected from गि ; read गी<sup>4</sup> Corrected from चक्रि<sup>5</sup> The third tier reads सुन्नमर्ब्व<sup>6</sup> The third tier reads कार्मुक<sup>7</sup> The third tier also reads केसरि for केसरी<sup>8</sup> The third tier reads चक्रमणि

17th niche.

श्रीनृणापुण्य श्रीदरिद्रानुकम्पि श्रीअविरतदानः श्रीदीनपौरुषः]

18th niche.

श्रीदानशूर श्रीधर्मनित्य श्रीधवलशायः श्रीधर्मकवचः

19th niche.

श्रीसमरधनञ्जय श्रीभीषणचाप श्रीअनय्यः श्रीगुणविनीत श्रीअवनिदिवाकरः श्रीकलंकरहितः  
श्रीकलासमुद्र श्रीअ हवर्षीर श्रीदुष्टदमनः श्रीपल्लवादित्य

20th niche.

श्रीपरापरः श्रीपरहितः श्रीनित्योत्साहः श्रीपुरुषसिंहः

21st niche.

श्रीपुष्पश्लोक श्रीपान्थविक्रम श्रीश्रीमकान्तः श्रीबहुवक्षिण

22nd niche.

श्रीअधरहित श्रीमहामल्ल श्रीमत्तममत्त श्रीमत्तविकारः

23rd niche.

श्रीभुवनिभाजन श्रीमहेन्द्रपराक्रम श्रीमहाप्रभावः श्रीमनुचरितः

C. West enclosure.

24th niche.

श्रीमायाचार श्रीपतिबल्लभ श्रीरणवीर श्रीयुगान्तादित्यः

25th niche.

श्रीरणवीरः श्रीरक्षामणिः श्रीरणचण्डः श्रीरणविक्रमः

26th niche.

श्रीअनूलबल श्रीअहिनालकः श्रीअपारविक्रमः श्रीअश्वभिय

27th niche.

श्रीअमनिमः श्रीअमण्डशामन श्रीअकाण्डाशनि श्रीअमोघविक्रमः

28th niche.

श्रीअननमण्डल श्रीअमनिहन श्रीअदुनशक्तिः श्रीअज्ञारमः श्रीआक्षर्यवीर्य

29th niche.

श्रीआपातदुर्द्धर श्रीआशाविधि श्रीआहवोदुर श्रीइक्षवन्तराज ॥

30th niche.

श्रीइक्षवन्तराज श्रीइला परमेश्वर श्रीउमदण्डः श्रीउन्नमान

Read 'कम्पी.

\* The third tier asserts श्रीसत्यवीरः after श्रीआहवर्षीरः.

The third tier reads श्रीअज्ञावन्तराज read विद्वयी

\* The second and third tiers read श्रीअक्षर्यवीर्य.

\* Read श्रीभुवन.

\* The third tier reads श्रीइक्ष

31st niche.

श्रीउच्छिन्नवीर्य श्रीउदयनृक्ष श्रीउत्तरोत्तर श्रीउग्रशामनः

32nd niche.

श्रीगुणालय श्रीउदयवसन श्रीएकसुन्दर श्रीमहानृभाष

D. North enclosure.

33rd niche.

श्रीउपेन्द्रविक्रम श्रीआशापुर श्रीकुलध्वज श्रीगुणोन्नतः

34th niche.

श्रीउन्नतेच्छ श्रीउत्तवानकण्ठक श्रीएकधनुर्द्धर श्रीउदारकीर्ति

35th niche.

श्रीआचारपर श्रीआनीयन श्रीआश्रीत वत्सल श्रीईनिशातन

36th niche.

श्रीआनोद्यनुम्बुरु श्रीआगममण श्रीआज्ञालङ्कृत श्रीइतिहासप्रिय

37th niche.

श्रीअनिमाहम श्रीअनवग्रह श्रीआगमानुसारि श्रीउत्थानशील श्रीउदयोन्नतः श्रीउदृतदमन श्रीएकराजः श्रीकालविक्रम श्रीजयनिधि श्रीकालवसन श्रीगर्वितदमन

38th niche.

श्रीजानिगम्भीर श्रीचारचक्षु श्रीज्ञानाकुशः श्रीनतशरण

39th niche.

श्रीदमिनव्याल श्रीदानवर्ष श्रीदेवदेवभक्त श्रीदुर्व्यारवेग

40th niche.

श्रीचारुविलास श्रीगुणविक्रम श्रीनीत्रकोप श्रीधर्मविजय

41st niche.

श्रीदावाभिः श्रीदेशवर्द्धनः श्रीदूरदुरितः श्रीधर्मसेतु

42nd niche.

श्रीदूरदशि श्रीउग्रशामन श्रीनयानुसारि श्रीनयनमनोहर

43rd niche.

श्रीअभिन्यावरित श्रीअगधगम्भीर्य \*] श्रीअनघदृष्टि श्रीअननुमनाप.

44th niche.

श्रीअधर्मशैरु श्रीअरिनाश श्रीअवनिभाजन श्रीअप्रतिवार्य

\* Read विक्रमः

\* Read सारी.

\* Read दर्श.

\* The third line also reads आश्रीत for आशित.

\* Read विजयी.

\* Read सारी.



45th niche.

श्रीअवन्त्यकोप श्रीअमित्रान्नक श्रीअविह्नशक्ति श्रीअनवगीत

46th niche.

श्रीअरादिकाल श्रीअनवग्रह श्रीअनिसाहस श्रीअनृग्रशील.

47th niche.

श्रीअमयराशि. श्रीआहनलक्षणः श्रीउत्साहनित्यः श्रीउपायनिपुणः

48th niche.

श्रीगन्धहस्ति ' श्रीकामविलासः श्री[कावे]प्रबोध ' श्रीकरणकोप

49th niche.

श्रीचण्डवृण्ड श्रीअमहकोप श्रीछायादृष्ट श्रीअरुणितिलकः

50th niche.

श्रीवरुणपाशः श्रीधैर्यसागर श्रीमृत्तचक्र श्रीनागमिथ

51st niche.

श्रीनिर्मित्रः श्रीनिर्गल श्रीपरन्तप श्रीलोकशिकामणि ' 1

52nd niche.

श्रीपार्थिवसि ' श्रीबन्धनमः ' श्रीपूरिदान श्रीप्रतिभयः ओ

E. Left side of east enclosure.

53rd niche

श्रीभीमविक्रम श्रीरानकुक्षर श्रीललितविलासः ' श्रीशास्त्रदृष्टि

54th niche.

श्रीवारुणमगदस्त श्रीविकृतविलास. श्रीविक्रमकेसरि ' श्रीविष्णुनारदः

55th niche.

श्रीशंकरभक्त श्रीशूरभगवन्. श्रीतत्त्ववेदी ' ) श्रीईश्वरभक्त ॥

## TRANSLATION.

N. 4. 1 : The illustrious<sup>2</sup> Rājasmāha He whose desires are boundless. The conqueror in battle. The lovely.

(2 The unconquered. The wrestler with his foes. The fearless. The mighty

<sup>1</sup> Read 'इमरी.

<sup>2</sup> Read श्रीकाव्यप्रबोध !

<sup>3</sup> The third tier also reads शिकामणिः for शिलामणिः.

<sup>4</sup> For सिः read सिद्धः, of which traces are visible in the third tier.

<sup>5</sup> The third tier supplies the correct reading. अयमग्रहः.

<sup>6</sup> The third tier reads धीरविक्रम ; read विक्रम.

<sup>7</sup> Read कैमरी

<sup>8</sup> Read श्रीविष्णु.

<sup>9</sup> The word 'illustrious' (44) is prefixed to each of the remaining names in the original.

(3) He who is eager for conquest. The massively armed knight. The bearer of prosperity. The great statesman. (*He who resembles*) the sun in rising.

(4) The cloud (*which showers*) wealth. The granter of safety. The ornament of his race. The destroyer of his enemies.

(5) He whose power is rising. He whose fame is rising. He who looks at the bull (*as his sign*). He whose sign is the bull.

(6) He who possesses heroic prowess. He who is rising over his foes. The exalted and lovely. He who is endowed with terrible bravery.

(7) The extremely noble. He who is to be conquered (*only*) by submissiveness. The lion in battle.

(8) The conqueror. The great and terrible. He who possesses heroic valor. The emperor.

(9) He who is untroubled by distress. He whose ~~enemies~~ are the low. He whose doubts are solved. The gateless.

(10) The thunderbolt in his face. The inviolable warrior. He whose deeds are wonderful. He who possesses the knowledge of elephants.

(11) The fulfiller of wishes. He whose refuge is Īśāna (*Siva*). (*He who resembles*) the moon in rising. He who resembles the cloud (*in showering gifts*).

(12) The destroyer of his enemies. The great power of patience. He who is continually showering (*gifts*). The king of kings.

(13) He who possesses the knowledge of his royal assemblage. The wonderful animal. The lion among heroes. He who is dearest of prosperity.

(14) The victorious in arms. The chief of warriors. He who is sporting with the goddess of prosperity. (*He who resembles*, Arjuna in battle).

(15) The favourite of the goddess of prosperity. (*He who resembles*) Rāma in war. The ruler of the whole earth. The dispeller of warriors.

(16) He who is fearless in battle. He who possesses unbounded power. The lord of the three worlds. He who showers gifts.

(17) The fulfiller of desires. He who is compassionate to the poor. He whose gifts never cease. He who is endowed with brilliant courage.

(18) He who goes to war *into a great* <sup>where the goddess</sup> for gifts. The constantly just. He whose heart is pure. He whose (*only*) armour is justice.

(19) The conqueror of wealth and life. He whose bow excites terror. The invincible. He who is ~~unstoppable~~ <sup>unstoppable</sup> by virtues. The sun of the earth. The ~~synthesis~~ <sup>synthesis</sup>. The ocean of arts. He who is firm in battle. He who goes on *anger* <sup>at the proper time</sup>. The subduer of the wicked. The sun of the Pallavas.

(20) The omnipotent. The brave. The constantly active. The lion among men.

(21) He whose ~~heart~~ <sup>heart</sup> is pure. He who resembles Parthasarathy in valour. The terrible and lovely. He who is liberal (*not sacrificer*).

(22) The fearless. The great warrior. The undaunted. The really passionate.

(23) The possessor of the world. He who ~~resembles~~ <sup>resembles</sup> Mahādeva in heroism. The powerful. He who resembles Mann by his deeds.

\* Or: he who possesses the valour of the demon Khara.

\* Compare Parthasarathy in verse 21.

\* Compare Yudhishtira in verse 21.

\* The name of the demon Khara is mentioned in the Mahābhārata. It is also mentioned in the Mahābhārata. It is also mentioned in the Mahābhārata.

(24.) The 1st part of the inscription is in Sanskrit. The rest is in Telugu.  
at the end of the world.

(25.) He who is the lord of the world. The law of the world. He who is the lord of the world.  
who shows valour in battle.

(26.) He whose strength is unbounded. The lord of the world. He whose valour is unbounded. He who is fond of horses.

(27.) He whose valour never fails. The lord of the world. He whose valour never fails. The lord of the world. He whose valour never fails.

(28.) He who is the lord of the world. The lord of the world. He whose power is unbounded. He who likes (to issue) orders. The wonderfully brave.

(29.) He who is the lord of the world. The lord of the world. He whose power is unbounded. He who likes (to issue) orders. The wonderfully brave.

(30.) He whose punishments are terrible. The highly brave. He whose punishments are terrible. The highly brave.

(31.) He whose commands are terrible. The highly brave. He whose commands are terrible. The highly brave.

(32.) The lord of the world. He whose power is unbounded. He whose power is unbounded. The lord of the world. He whose power is unbounded.

(33.) He who is the lord of the world. The lord of the world. He who is the lord of the world. The lord of the world. He who is the lord of the world.

(34.) He who is the lord of the world. The lord of the world. He who is the lord of the world. The lord of the world. He who is the lord of the world.

(35.) He who is the lord of the world. The lord of the world. He who is the lord of the world. The lord of the world. He who is the lord of the world.

(36.) He who is the lord of the world. The lord of the world. He who is the lord of the world. The lord of the world. He who is the lord of the world.

(37.) He who is the lord of the world. The lord of the world. He who is the lord of the world. The lord of the world. He who is the lord of the world.

(38.) The naturally profound. He whose eyes are his spies. He whose goal is knowledge. The refuge of the distressed.

(39.) He whose spirit is unrestrainable. The lord of the world. He whose spirit is unrestrainable. The lord of the world. He whose spirit is unrestrainable.

(40.) The graceful. The highly brave. He whose anger is fire. He who is making conquests (only for the sake of) justice.

(41.) The wonderful. The lord of the world. He who is the lord of the world. The lord of the world. He who is the lord of the world.

(42.) The far-seeing. He whose commands are feared. The lord of the world. He who pleases the eyes.

(43.) He who is the lord of the world. The lord of the world. He who is the lord of the world. The lord of the world. He who is the lord of the world.

<sup>1</sup> Compare *Avitardani* in niche 10.

<sup>2</sup> Compare *Abharadipadham* and *Nagapurnya* in niches 16 and 56.

<sup>3</sup> Compare *Govindadharma* and *Govindadharma* in No. 24, verse 3.

(14) He who is afraid *only* of injustice. The destruction of his enemies. The possessor of the earth. The irresistible.

(15) He whose anger is irresistible. The destroyer of his foes. He whose power is unresisted. The unreprieved.

(16) The death of his enemies. The unimpeded. The daring. The gentle-minded.

(17) He whose quality of ability. He whose good qualities are well-known. The constantly active. He who is skilled in expedients.

(18) He who possesses the grace of Cupid. The reviver of poetry. He who goes to anger *(only)* with good reason.

(19) He whose punishments are feared. He whose anger is unbearable. The shading tree. The ornament of the earth.

(20) The horse of Varuna. The ocean of firmness. The emperor. He who is fond of elephants.

(21) He who has no enemies *(yet)*. The undisturbed. He who distresses his enemies. The crest-jewel of the world.

(22) He who is the possessor. The destroyer of enemies. The liberal. The formidable.

(23) He whose value is terrible. The accepted among kings. He whose grace is pleasant. He whose eyes are the sciences.

(24) He who resembles the god *(in the knowledge of)* elephants\*. He whose grace is extremely rare. He who resembles the lion in valour. He who resembles Narada *(in the playing of)* the lute.

(25) He devoted to Saiva religion. The foremost among heroes. He who knows the truth. The devotee of Isvara (*Śiva*).

No. 2. RENDU N. SIVA GOVINDADEVARAYANA THE RAO NARAYANA TEMPLE,  
POCHINTHUR.

## TEXT.

2nd niche.	श्रीमत्यन्तकामः श्रीमभिन्नमहः
3rd niche.	श्रीगुणविनीतः श्रीमपराजितः
4th niche.	श्रीममनिदिवाकरः श्रीउज्जितः
5th niche.	श्रीउदितमभावः श्रीउदितकीर्तिः
6th niche.	श्रीकलंकरहितः श्रीकलासमुद्रः
7th niche.	श्रीउग्र[धी]र्यः श्रीउदितोदितः
8th niche.	श्रीमत्युदारः श्रीमनुनयमा[रुचः]
9th niche.	श्रीउन्नतरामः श्रीउग्रमता[पः]
10th niche.	श्रीआहवधीरः श्रीआह[वकेसरी]
11th niche.	श्री • • • • श्रीकालकोपः
12th niche.	श्रीग्वरविक्रमः श्रीविद्वानुकम्पी[ः]
13th niche.	श्रीचक्रवर्ती श्रीवाप[हिनीयः]
14th niche.	श्रीममोधवाणः श्रीमसहसामार्गणः

\* Or 'he who resembles Balma in valour.'

\* Compare *Ibhacatsardya* in niche 29.

- 15th niche. श्रीउग्रसायकः श्रीउद्धतविशिरवः  
 16th niche. श्रीश्रीमकार्मुकः श्रीश्रीषण्चापः[1]  
 17th niche. श्रीअविस्मिन्ः श्रीअमित्राशनिः  
 18th niche. श्रीइष्टवर्कः श्रीइन्द्रलीलः  
 19th niche. श्रीअमित्र[मर्दनः श्री]आत्मिमर्दनः  
 20th niche. श्रीदुष्टदमनः श्रीदुरुत्सहः

TRANSLATION.<sup>1</sup>

- (Niche 14) He whose arrows never fail He whose arrows are unbearable.  
 (15) He whose arrows are terrible He whose arrows are (ever) cursed  
 (16.) He whose bow is terrible.  
 (17.) The never perplexed.  
 (18) He who showers (i.e., amply fulfils) desires. He who resembles Indra in grace.  
 (19) The destroyer of his enemies. The destroyer in battle  
 (20.) The irresistible.

No. 27. ROUND THE OUTSIDE OF THE SHRINE OF MAHENDRAVARMAŚVANA.

## TEXT.

[श्री]प्रार[द्वाजगोत्र]क्षिति[ध]रशिव[र] • • • • •  
 [मादृभू]नो महेन्द्र मनिनृपतिमजत्रामिषीप्योर्जिताद्य [10]  
 एतत्तेनोपकण्ठे विहितमनुपम राजसिहेश्वरस्य  
 प्रीत्या नित्यम् हे]न्द्रे[श्वरम]धिवसन् स्याणुरीशस्तुराद्य ॥ [१०]  
 लोकादित्याग्रमृतो स्मरसिक्त्वमूपभूशोधिप्रतापा-  
 शन्देवो राजसिहस्तनयमलप्रान श्रीमहेन्द्राग्निम]तिम् [10]  
 तेन श्रीगममिहेश्वरगृहविहिने श्रीमहेन्द्रेश्वरेन्मि-  
 श्रायामे कृषिवामा सह गृहपरिषन्मण्डलै सन्निधत्ताम् ॥ [२०]  
 ये राणा राजसिहस्तनयमनयन्मेदिनीवीरसिंहो  
 हर्तारहोनिवृत्तै. कृतयुगमपरस्मिमाणो महेन्द्रम् [10]  
 तेनेव राजसिहेश्वरनिकटसमुत्थापितं सप्तसादो  
 नित्यावाप्तमहेन्द्रेश्वरगृहमुपया सान्द्रमीशो विधत्ताम् ॥ [२०]  
 करोतु कालान्तकरः पुरान्तको महेश्वरस्तर्व्वमुरासुराश्रय [10]  
 पदं सदा • • • • • [11 ४०]  
 महेन्द्रवर्म्मेश्वरगृहम् ॥

<sup>1</sup> The translation comprises only those *breadths* which are not found in the first tier. The following is a list of those taken from the first tier. 4th tier niche 2, see 1st tier, niche 1 and 2; 4, 5 see 1, 19 and 2; 4, 4 see 1, 19 and 2; 4, 5 see 1, 5; 4, 6 see 1, 19; 4, 7 see 1; 4, 8 see 1, 7; 4, 9 see 1, 8; 4, 10 see 1, 19 and 7; 4, 11 see 1, 19, note, 4, 12 see 1, 8 and 9; 4, 13 see 1, 8 and 9; 4, 16 see 1, 19; 4, 17 see 1, 18; 4, 20 see 1, 19.

<sup>2</sup> The name of the temple, महेन्द्रवर्म्मेश्वरगृहम्, is also engraved on either side of the staircase which leads to the entrance of the shrine.

## TRANSLATION.

(Verse 1) May the motionless, the lord, the first of gods for ever joyfully dwell in this matchless (temple of) Mahendresvara, which was constructed near (the temple of) Rajasimhesvara by Mahendra, who sprang . . . (from) the chief of the princes of the holy Bhavadvāja-gotra, from that Ūrjita,\* whose bravery frightened the elephants of rival kings!

(2) May the skin-robed together with the troops of his attendants, the Gubas, be present at this dwelling, (called) the holy Mahendresvara, which was constructed (near) the temple of the holy Rajasimhesvara by the illustrious Mahendra, the son of king Rajasimha, who sprang from that Lokāditya, i.e., the sun of the world, whose valour dried up the army of Ranarasika, just as the heat of the sun does the mud!

(3) May Īśa together with Umā graciously take for his permanent dwelling this temple or Mahendresvara, which was erected near Rajasimhesvara by Mahendra, the son of king Rajasimha, the lion among the heroes of the earth, who produced another Kṛta ago by his sinless conduct!

(4) May Mahesvara, the refuge of all gods and demons, who puts an end to time and has made an end of (the demon) Pura, always take up his residence . . .

The temple of Mahendravarmesvara.

No. 28. FRONT WALL OF THE FIRST NICHE TO THE RIGHT OF FRONT ENTRANCE.

श्रीनित्यविनीतेश्वरगृहम् ॥

The temple of the holy Nityavinitesvara.

No. 29. THIRD NICHE TO THE RIGHT OF FRONT ENTRANCE.

Text.

1. Front, first line.

नमश्शिवाय ॥०॥

मूर्त्तुः पुरोन्मथनदृष्टवर्णलस्य शैलाधिराजतनयेव हृष्यध्वजस्य ॥०॥

या कालकाल इति विश्रुतपुण्यकीर्त्ते काला नितान्तदयिता परमेश्वरस्य ॥ १०॥

2. Back.

देवे जगदन्तरक्षणध्वदीप्ते निर्दिभन्नशचुवदये नरनिहविष्णौ ॥०॥

बाह्यभ्यमूर्त्तिमवाप्य विराजते या निर्जित्य गवर्धमेव पुष्करदेवताया ॥ २०॥

3. Front, second line.

निर्मापितमिदं नाम तथा चन्द्र[शिरवा]मणेः ॥०॥

धत्ता[कथेव] नारीणां रम्यं रंगमत्ताक[या ॥ ३०॥

TRANSLATION.

Adoration to Śiva!

(Verse 1, She, who was the dearly beloved mistress of her husband, the supreme lord, who was famed by the name of Kālakāla, whose sign was the bull,<sup>2</sup> and the strength of

\* This *brāhṇa* of Rajasimha occurs also in No. 28, niche 2.

<sup>2</sup> With Vṛishadhvaja compare the *śirūdas* Rishabhadarpa and Rishabhalakṣaḥbhana in No. 26 5th niche. The bull is also represented on the Pallava coins: see Sir Walter Elliot's *Coins of Southern India*, Nos. 3) to 38, 56, 57) and on the seals of the copper-plate grants of the Pallavas.





No. 32. A PALLAVA INSCRIPTION FROM ANARĀVATI.<sup>1</sup>

The subjoined Sanskrit inscription is engraved on three sides of an octagonal pillar, which was excavated at Anurad by Mr R Sewell and sent by Dr Burgess to the Madras Museum. Except a few characters and some of the openings, most of the inscript of the face of the pillar is either lost or remains a puzzle, as each line seems to end abruptly. Finding that the last words of some lines were connected with the first words of the following line, I was led to suppose that the inscription must begin with the letter *an*, and that the words commonly occurring in Sanskrit by the so. If the first character is *an*, the words which must follow are *anurad* and *anurad* and a possessive particle, and the words which follow are the name of the pillar of the temple.

The name of the author of the *Brhatkandha* was originally a genealogy of **Pallava**, the supposed founder of the Pallava dynasty.

Benkman,  
|  
Bismolevija.

Angura.  
|  
Sudāna.  
|  
Droga.

Ayagüthän, married to the Apurua Madant.

1. In, 30.

of seven Pallava kings'—

1. Mahendrarvarman, son of Pallava.
2. Simhavarmā I, son of 1.
3. Arkavarman, son of 2.
4. Ugravarman.
6. Nandivarman, son of 5, Sri-Simhavishnu.
7. Simhavarmā II.

[illegible]

It is a well-known fact that the world is full of people who are not happy. The reason for this is that they are not living in the present. They are always looking for the future, and they are never satisfied with what they have now. This is a mistake. The only way to be happy is to live in the present and to be content with what you have. The future is uncertain, and the past is gone. The only thing that is certain is the present. So, if you want to be happy, you must learn to live in the present and to be content with what you have.

[illegible]

<sup>4</sup> Reprinted from the *Madras Journal of Literature and Science* for 1886-87.

\* See Dr. Burgess *Notes on the American Slaves*, p. 487.

\* *Journal of the American Medical Association*, Vol. 111, p. 43

<sup>2</sup>  $\Delta \cdot 11$   $\text{rev } D_{\text{v}}$   $\text{at } 100^\circ \text{C}$ , 1 16



of *ā* can perhaps be explained by the Tamil habit of softening a single consonant between two vowels.<sup>1</sup>

## TEXT.

- [1.] श्रियं वरां बभ्रिरयादिशेतु ते मवद्विष[१०] श्री-
- [2.] वनपादपांसवः [१०] मुरामुराधीनाशिस्वामिनि-
- [3.] त्विषामनान्तम्ये<sup>१</sup> विवस्वन्नि संवये ॥ [१०] बभूव धा-
- [4.] तुः मथमावकन्मपो मुनिर्भरद्भान इति क्षु-
- [5.] तीश्वरः [१०] तनोगिरा नाम गिरापगोदधिसत्त-
- [6.] स्मुधामेति मुनिर्व्विनिश्रुतः ॥ [१०] ततस्समस्ता-
- [7.] गमपारद्व्या द्रोणाभिधानो मुनिरुग्रवीर्य्यः [१०]
- [8.] अतर्प्यन्तोष्टननुं<sup>२</sup> तपोजिर्व्विशस्य कर्षुस्त-
- [9.] नपस्य हेनोः ॥ [१०] मसादेन ततश्शोभोरन्वात्या-<sup>३</sup>
- [10.] मेति विश्रुत [१०] प्रादुर्व्वभूव तेजस्वी भानवर्मा
- [11.] नृत्विंदयातु ॥ [४०] तपस्यनस्तस्य किलाप्सरोदृता
- [12.] सुरेदकन्या मदनीति विश्रुता [१०] कदाचिदारण्य नि-
- [13.] वामिमान्देर दिदक्षुरात्काकपथ नगाम मा ॥ [५०]
- [14.] सरःप्रवानांभुविस्वलमिषा<sup>४</sup>विषोगभीनं
- [15.] कलहंसमण्डलं । अशोकभूमाभूषविष्य
- [16.] सप्तहं विजोकयन्तीमुपनस्थिवानुवि ॥ ६० ] उमे-
- [17.] व शर्व्वं बभूव नात्मनो निरीक्षितं<sup>५</sup> कामविष-
- [18.] विवेपितं<sup>६</sup> । अधोजगमे गान्निवज्जन्नावकं
- [19.] मुरांगनासमगमयावभुविरे ॥ ७० ] असून काले मूर-
- [20.] राजकन्या नाथ भुवस्तागरमेखलाया [ ० ] सपल्लवो-<sup>७</sup>
- [21.] धास्तरणे शयान पिता मृत पल्लव इत्यवादी ॥ ८० ]
- [22.] महेन्द्रवर्म्ममेति मतः सिनीशः शूरस्ततो जायति
- [23.] मिहवर्म्मा ॥ ततोर्कवर्म्मा तदनृग्रवर्म्मा<sup>८</sup> श्री
- [24.] मिहविज्योरथ नन्दिवर्म्मा ॥ [ ९० ] अनेकमन्यशिरो-
- [25.] मणिप्रज्ञाविधानकल्पायिनशावर्म्मगस्थिति [१०]
- [26.] म मिहवर्म्मा समभूय उच्यते हयाङ्गशष्टादशलसको
- [27.] जनै ॥ [ १०० ] स सागराजसामूर्ध्वो गंगामौक्तिक हारिणी [१०] वजा-
- [28.] र मृदिन वीरो मेरुमन्दरकुण्डली । [ ११० ] अथ कदाचिदम-

See note on the inscription No. 10 of the Pithmarāja Rāksa, p. 3, above.

<sup>१</sup> Read 'मनन्ता ये.

<sup>२</sup> Read 'अतर्प्यन्तोष्टननुं.

<sup>३</sup> Read 'रन्वात्या'.

<sup>४</sup> The wrong form *dragna* instead of *dragna* is caused by the metre.

<sup>५</sup> Read 'विस्वलमिषा'.

<sup>६</sup> Read 'नृपि'.

<sup>७</sup> Read 'मिनीश त'.

<sup>८</sup> Read 'विषिष'.

<sup>९</sup> Read 'मेखलायाः

<sup>१०</sup> Read 'सपल्लवो'.

<sup>११</sup> Read 'इत्यवादी'.

<sup>१२</sup> Read 'तदनृग्रवर्मा

<sup>१३</sup> Read 'मौक्तिक'.

- [29.] रगिरिशिस्वरायमान'करिचरणनस्वरविदारितक-  
 [30.] नकदलचरनुरगगुरमुखममुच्छिनयनम्ना-<sup>\*</sup>  
 [31.] पनीपवितानितनभस्थलः' सकलमण्डलीकसाम  
 [32.] न्तसमरबीगेपरचितपाणिपार्श्वपूरोनुरसांवि-  
 [33.] लदिविनयार्जिनयशा. स्वापनाय' मुमेरुशि-  
 [34.] स्वरमुपातिष्ठत ॥ तत्र किन्ति निखिलधरणीतल्प-  
 [35.] र्थ्यटनननितश्रममपनिनीधुः कतिपयानि  
 [36.] दिनानि लीत्वा कनकनटरुहहरिचन्दननरुद्धायानन्दि-  
 [37.] तहृदय ततो भागीरथीमुत्तार्य तथैव गोदावरी रु  
 [38.] णवेर्णां च श्रीधाम्यघटनगरकाम वीतरामभट्टारकम-  
 [39.] द्रासीम् ॥ १० ॥ दृष्ट्वा मत्तुह्यमखिलभेज्जसणनि-  
 [40.] यु क्तायिदेवताम्भविनयमुपगम्याशिवन्द्यकान्ते  
 [41.] \* \* धर्मदेशानाम शृणोत् ॥ १० ॥ श्रुत्वा चापरजन्मानं  
 [42.] \* \* शिवन्द्येदमुवाच ॥ १० ॥ अहमापि भगवन् भगवतो  
 [43.] \* \* वि कामिर्हैव मणिकनकरजतविचित्रं कल्प  
 [44.] \* \* \* [ए]वमुक्ते भगवानुवाच । साधु साधु' उपा-  
 [45.] [सक सिंह]धम्मन् इतोपरममुक्त्वासे[त्रश्री]-  
 [46.] \* \* \* \* \* प्येवेति ॥ १० ॥ ततो[शिवन्द्य] \* \* \* \*  
 [47.] \* \* \* \* \* [धाम्यघटकं] \* \* \* \* \*

## TRANSLATION

(1) MAY the last of the groups' (end of B. evidently a " which thereby covers " the end of the whole inscription), which of the words of gods and of deities, for a long time show you (the way to) supreme glory!

(2) From the first of the (Pāṇini) there sprang a pure sage, called Bhṛadyāna, who measured the (earth) (the great extent of the) to the limits of speech, Agastya by name; from him the renowned sage Sudhāman;

(3) From a sage (Dharmā) who thoroughly knew all a woman (who) possessed terrible might (Lakṣmī) to whom the son was born, he strove to please the eight-formed (Śiva) by austerities.

(4) By the favour of Śiva (him), there arose to him a brilliant (son), famed by the name of Aśvathāma, just as a corn field flourishes over the eastern mountain.

(5) One surrounded by (the celestial) machines, the famous naimpa Mahan, who was a witness the change of the harvest, entered the path of sages of that ascetic.

\* Read 'शिवरायनाय'.

\* Read 'रजस्ता'.

\* Read 'ममस्तनः'.

\* Read 'यसःस्वापनाय'.

\* Read 'वेर्णा'.

\* Read 'देवनाय'.

\* The ~~word is not in the text~~.

\* If it is *triṣṇa* compare Pāli *triṣṇa* or *triṣṇa* in the *Dīpaṇṇa*, I, 11; II, 1.

\* Literally, "the way of worldly (earthly) men." The prose passage at the end of the present inscription shows, that Buddha is meant.

\* Literally, "which glitters (or plays) without intermission on," etc.



temporarily removed at the request of the Collector, W. A. Walseck, C.S. On each of the two pillars are four Sanskrit verses. Besides, the lower part of the left pillar bears a few interesting but Sanskrit words and a much defaced inscription in old Tamil characters.

The two inscriptions record, that king Gunabhara, who bore the *birudus* Purushottama, Satyameva and Satyashakti, constructed a temple of Śiva on the top of the mountain and placed on it a *linga* and a statue of himself. Each of the two pillars mentions the river Kaveri (the Kāvīrī, whose banks Trisirapalli is situated, and refers to the Chola country. On the left pillar the Kaveri is called 'the beloved of Pallava', thus hints in proof that a Pallava king ruled over the country along the banks of the Kaveri, even as is shown and the fact, that the characters of the two pillar inscriptions remind us those of the Pallava inscriptions at Māmalapuram and Kāñchīpuram, make it very probable that Gunabhara was a Pallava prince, who ruled over the Chola country.

## No. 33. ON THE PILLAR TO THE LEFT.

## TEXT.

- [1.] कावीरीक्षयनाभिराममलिलामारा-
- [2.] वमालाधराम् देवो वीक्ष्य नदीनिवः
- [3.] त्रिप[गुण]मप्येष' रज्येदिति [1०] साध-
- [4.] का मिरिकन्यका पितृकुलं हित्वेह मन्ये मि-
- [5.] [री] नित्यन्तिष्ठति पञ्चवस्य इयितामेतां वृ-
- [6.] वाणा नदीम् ॥ [२०] गृणभरनामानि राजन्यनेन लि-
- [7.] ज्ञेन लिङ्गिनि ज्ञानम् [1०] मथनाभिराय लोके वि
- [8.] पसवृत्ते परावृत्तम् ॥ ४०] चोळविषयस्य शैलो
- [9.] मौलिखिवाय महामणिखिवास्य [1०] हरगृहमेव-
- [10.] उज्येतिस्नदीयमिव शक्तिर ज्योति ॥ [३०] शिला[ख]रे-
- [11.] न जमिता सत्यसन्धस्य श्रीनिका [१०] मुक्ति कीर्तिम-
- [12.] यी खाम्य कृता तेनेव शाश्वती ॥ [४०] निष्क[ध्व] चला [स]-
- [13.] मथायि [गुणध]रे अक्तिः • •

## TRANSLATION.

(Verse 1.) Being afraid, that the god who is fond of rivers (*Śiva*), having perceived the Kaveri, whose waters please the eye, who wears a garland of gardens, and who possesses lovely qualities, might fall in love (with her), the daughter of the mountain (*Pārvatī*) has, I think, left her father's family and resides permanently on this mountain, calling this river the beloved of the Pallava (*king*).<sup>1</sup>

(2.) While the king called Gunabhara is a worshipper of the *linga*, let the knowledge, which has turned back from hostile (*vipakṣa*) conduct, be spread for a long time in the world by this *linga*!<sup>2</sup>

<sup>1</sup> It looks like वृ.

<sup>2</sup> Pārvatī calls Kaveri the wife of another, in order to prevent Śiva from coveting her.

<sup>3</sup> This whole verse has a double *anandras*. It contains allusions to the Indian logic (*śābhasāstra*), in which *linga* means the subject of a proposition, *linga* the predicate of a proposition and *vipakṣa* an instance on the opposite side.

(3) The mountain was the shadow of the Clouds, even as the temple of Harasena was the shadow of the power of Sakra, the deity of heaven.

(4) By a stone image of the body of Siva, Sakra was executed and by the same an eternal body of his fame was produced.

#### No. 34 ON THE PILLAR TO THE RIGHT.

##### Text

- [1.] शैलेन्द्रमूर्धनि शिलाप्रवने विचित्रे
- [2.] शैलीन्तनुं गुणप्ररो नृपतिर्निधाय [10]
- [3.] स्याणुं व्यध[त्] वि[धि]रेष यथार्थसदं
- [4.] स्याणुः स्वयम् सह तेन जगत्सु मातः [॥ १०]
- [5.] गृहमकृत शत्रुमहो गिरिन्द्रकन्या-
- [6.] पतेगिरावसिन् [10] गिरिशस्य गिरिवा-
- [7.] [संज्ञामन्वर्थीकर्तुमर्थपतिः ॥ [२०]
- [8.] विभूतिभोक्तानां कथमहम्वेसे-
- [9.] य विपुला नदी वा कावीरीमवनिभवनाव-
- [10.] स्थित इति [10] हरेणोक्तः प्रीत्या विभुरविश-
- [11.] दध्रलिहमिदम्ननुम[कपो राज्ये] गरिप्रवत-
- [12.] ममै गुणप्ररः ॥ [२०] निर्मापितामिति मुदा]
- [13.] पुरुषोत्तमेन शैली हरस्य ननुममति-
- [14.] मामनेन [10] कृत्वा शिवं शिरसि धारयताम्-
- [15.] संस्थमुच्चै शिरस्त्वमव[लस्य] कृतं कृता-
- [16.] र्थम् ॥ [३०]

##### TRANSLATION.

(1) See 1.) When King Guha had placed a stone figure on the wonderful stone temple on the top of the best of mountains, he made in this way 'Shiva' (Siva-sha-tany) and he made himself stationary (i.e., *established*) in the world together with him.

2.) King Satriamalla had on this mountain a temple of Guha Siva, the husband of the daughter of the king of mountains, in order to make 'he came to take it' (i.e., *the mountain-dweller*) true to its meaning.

(3) After Harasena had previously asked him "How could I, standing in a temple on earth, view the great power of the Clouds or the river Kaveri?" King Satriamalla, who resembled Meru in his manner of ruling, assigned to him this mountain temple, which touches the clouds.

(4) Thus having joyfully placed on the top of the mountain that best stone temple of Harasena which he caused to be executed that Parashaktamma, who bore Siva on his mind, made the loftiness of the mountain fruitful.

Satyashaila was the name of the mountain. Sakra is the name of the deity of the first verse of the right pillar.

- Read गिरिन्द्र.

\* Read गिरिमवन.

\* Literally, 'this was the way.'

\* Literally, 'he made Shilpa (i.e., the stationary one) one whose name was true to its meaning.'

## II—COPPER-PLATE GRANTS OF THE EASTERN CHALUKYA DYNASTY

The subjoined five grants belong to the kings Narendra-mrigavêja or Vijayaditya II, Amda I or Vishnuvardhana VI, Chalukya-Bhima II or Vishnuvardhana VII, Amda II or Vijayaditya V and Virachola or Vishnuvardhana IX. The places which are ruled by each of these princes in the genealogy of the Eastern Chalukya dynasty will be seen from the annexed table, for which an hitherto published Eastern Chalukya grants have been consulted, and in which numbers are prefixed to the names of these princes who really reigned in order to mark their succession.<sup>1</sup>

The relation of the two usurpers (15) Tatala and (21) Yuddhamalla to the direct line of the family is established by the inscriptions—a Tatala is the son of Vikramaditya's brother. *Ind. Ant. Vol. XIV*, p. 79, a Tala is the son of Yaddhamalla, who was the paternal uncle of Chalukya-Bhima I. *Ind. Ant. Vol. XIII* p. 242, where *Yaddhamalla* has to be read for *Yaddham*, i.e. Bhima II, the son of Kandalagunda Vijayaditya, is at the same time called the son of Yaddhamalla, the son of Tatala, i.e., he belonged to the next generation after 20 Yuddhamalla. *Ind. Ant. Vol. XII* p. 22.

Three of the last kings who are shown in the annexed table, viz. 28) Vijayaditya VI, 29) Rajaraja II and 30) Virachola, are only known from the only copper-plate No. 39.

## No. 35. A GRANT OF NARENDRA-MRIGAVAJA.

This grant belongs to the Sir W. Elliot Collection of the British Museum and was made over to me for publication by Dr. Burgess. It consists of five copper-plates with raised faces. Four plates measure 1½ x 1 inch. The first and fifth plates are numbered only on the inner sides, while the three middle ones have writing on both sides. The preservation of the plates is tolerably good. They are strong in a double ring, which is  $\frac{1}{2}$  thick and  $\frac{1}{4}$  in diameter. The well-preserved middle one, which is attached to the ring, measures  $2\frac{1}{2}$  in diameter. It has the same form as the top, the legend श्री त्रिभुवनेश्वर in the centre, and an expanded lotus flower *prabhavali* at the bottom—all in relief on a counter-sunk surface.

The document is a grant of the *paramisvara* or Narendra-mrigavêja, alias Vijayaditya II, the son of Vishnuvardhana IV and grandson of Vijayaditya I. The name of the district (*pradhyak*), to the inhabitants of which the king bestows his order is lost. On the occasion of a lunar eclipse (*chandragrahana*) and on the star-giving festival of Kârttika, 986 to twenty-four brahmanas (Of these sixteen with *Hemavakrasa* toward regard to the *Apastamba-sûtra*). They belonged to the following *gotras*—Agraveriya, Kaandinya, Kaśhika, Gautama, Parasara, Bhojavêja, Vatsa, Śamalya, Samkritima, Harita. According to the chapter of the grant, \* the exact at points

<sup>1</sup> For previous lists of the Eastern Chalukya dynasty see Sir Walter Elliot's *Nannayana* to page No. 2 of the *Madras Journal*, New Series, V I IV, pp. 8 f and the same scholar's *Census of Southern India*, p. 87. For further on South Indian Epigraphy, pp. 21 f and Sewall's *Lists of Antiquities*, Vol. II p. 152.

<sup>2</sup> Compare उन्नतधर्मनिर्मले, No. 38 and Epigraphia I 403 इत्यर्थे प्रयत्नं वाचं निमित्तेषु विशेषतः, where the *Uttaradharma-nirmale* निमित्तेषु चन्द्रोपगमादयः. The *annakata* are quoted as an exception from Dhalpur which are just like the *Lotus of South Indian Epigraphy* Vol. XI, p. 88 where king Chandrabhadradeva is said to have made gifts गृह्यगोपयन्त्रि, संक्रान्ती and अपराध.



## PEDIGREE OF THE EASTERN CHALUKYA DYNASTY

Kalyaninagar until Saka 459

1. Jayasimha Varman  
(from Saka 421 until at least 530).<sup>1</sup>

2. Kalya Vishnupardhana I. Mahamandata  
(18 years; cir. Saka 525-27 to cir. 542-45)

3. Jayasimha I. Vallabha  
(23 years; cir. Saka 544-46 to cir. 577-78).<sup>2</sup>

4. Indra Bhajjiraka \*

5. Vishnupardhana II.

(10 years; cir. Saka 577-78 to cir. 588-87)

6. Mangi-yuvarkya  
(35 years; cir. Saka 588-87 to cir. 6. 12)

7. Jayasimha I  
(12 years; cir. Saka 588-87 to cir. 600-01)

8. Vishnupardhana III  
(27 years; cir. Saka 588-87 to cir. 615)

9. Kakkil  
(6 months; cir. Saka 615)

10. Vijayaditya I. Bhajjiraka  
(18 years; cir. Saka 615 to cir. 633)

11. Vishnupardhana IV  
(30 years; cir. Saka 633 to cir. 663)

12. Vijayaditya II. Narasimha-mangaraja  
(18 years; cir. Saka 663 to cir. 681)

13. Kalya Vishnupardhana V  
(17 years; cir. Saka 681 to cir. 698)

14. Narasimha Chakrapani  
(11 years; cir. Saka 698 to cir. 709)

15. Yuvarkya Vishnupardhana

16. Yuvarkya

17. Yuvarkya  
(30 years; cir. Saka 709-10 to cir. 739-40)

18. Yuvarkya  
(17 years; cir. Saka 739 to cir. 756)

19. Kalya Vishnupardhana VI  
(18 months; cir. Saka 756 to cir. 757)

20. Vikramaditya  
(11 months or 1 year; cir. Saka 757 to cir. 758)

21. Amma I. Vishnupardhana VII  
(14 months; cir. Saka 758 to cir. 759)

22. Chakrapani-Bhima II. Vishnupardhana VIII  
(1 year; cir. Saka 759 to cir. 760)

23. Vijayaditya

24. Yuvarkya

25. Amma II. Vijayaditya  
(18 months; cir. Saka 760 to cir. 761)

26. Amma I  
(12 years; cir. Saka 761 to cir. 773)

27. Yuvarkya married Kōndavā daughter of  
the king and younger sister of  
the king; cir. Saka 773 to 784.

28. Vijayaditya VI received the  
title of King; cir. Saka 784 to 795

29. Kalya Vishnupardhana VII  
(17 years; cir. Saka 795 to cir. 812)

30. Kalya Vishnupardhana VIII  
(11 years; cir. Saka 812 to cir. 823)

31. Kalya Vishnupardhana IX

32. Kalya Vishnupardhana X  
(1 year; cir. Saka 823 to cir. 824)

Kalya Vishnupardhana XI  
was reigning in Saka 824.

\* See Mr. Fleet's *Kannada Dynasties*, page 40.

<sup>1</sup> See Mr. Fleet's *Kannada Dynasties*, page 40. In some grants and in a grant published in Dr. Hermann's *South Indian*

<sup>2</sup> See Mr. Fleet's *Kannada Dynasties*, page 40. In some grants and in a grant published in Dr. Hermann's *South Indian*

<sup>3</sup> See Mr. Fleet's *Kannada Dynasties*, page 40. In some grants and in a grant published in Dr. Hermann's *South Indian*

<sup>4</sup> See Mr. Fleet's *Kannada Dynasties*, page 40. In some grants and in a grant published in Dr. Hermann's *South Indian*

<sup>5</sup> See Mr. Fleet's *Kannada Dynasties*, page 40. In some grants and in a grant published in Dr. Hermann's *South Indian*

Neelapala is the son of Neelapala, a descendant of the Hathayavardhana (?), (see) the executor of this charity."<sup>1</sup>

TEXT.

PLATE I.

- 1 स्वामि ॥ श्रीमता सकलभुवनसमस्त्यमानमानव्यसर्गोत्राणां हारित्रीपुत्राणां
- 2 कैशिकीवरप्रसाद-रत्नग-यातां म-गुणपरिपालितानां स्वामिमहासेनपा
- 3 दानु-यातानां भगवन्नायणप्रसादसमासादितवरवगहस्त-वृत्तेक्षण-
- 4 क्षणवर्शाकृतागतिमण्डलानां अश्व मेधावभूत स्नानपरिवर्षाकृतवपु
- 5 पां चद्रुत्यानां कुलमन्त्रकर्मिणां रत्नेकामरमघट्टकधनिजभुजविन
- 6 यश्राय 'निरवर्षादाग्गुणगणालंकृतस्य श्रीविजयादित्यमहाराजस्य
- 7 शौत्र-रुद्रिनकरवा-धारावशीकृतागतिभुमण्डलस्य स्वचरित-न्यकृत

PLATE II a.

- 8 नृपनन्दनहुवावर्षिपययाने विष्णोर्विष स्वचक्रनन्दकस्य विष्णवर्द्धनमहा
- 9 राजस्य प्रियतनय प्रन, पा- नृगायावननममन्मामन्मयी शीलकृतशासन
- 10 क्षत्रांविनर्शाकृतयशवीभूत अनेकसमामविनयातादिनयिकमभव-ठः प
- 11 मण्ड-वण्डशोहण्डमण्डकाग्रनमवाविण्डितस्त्रिपुकरिण्डस्थळे नरेन्द्रमृग
- 12 राजा अगतिपदुर्गनिग्रहकर समभिमतगजाविधाननृपय चतुरपायम-
- 13 योगचतुर-दृष्टः मित्रहृदिष्टानुग्रहकर मधुमधन इव स्वविक्रमाकान्तभुवन
- 14 गृभिष्टिर इव भीमानुनपराक्रममहाय-दशरथभुन इव सोनानन्दनकर मनु-

PLATE II b.

- 15.1 य सन्मागमेदर्शा पद्माक- इव अतिनिर्मलनकरविचवसन इत्य परमव्रक्षय परममहि-
- 16 श्व-स मन्मभुवना श्रपश्रीवजयादित्यमहाराजादिराजपरमेश्वरभट्टाक . . . .
- 17 वादिष्ययतिवासिना र-रुद्र प्रमद्व-कूटुनि सन्ध्यानिस्थमाज्ञापयति . विदितमरु
- 18 व अ भिषेन्द्रदृष्टवास्तव्याय कैशिकगोत्राय हिण्य । कैशिसूत्राय वेद
- 19 वेदाय ॥ रमाय वेणमगर्मण नक्षत्रास्त्वान्व्याय कैशिक गोत्राय हि
- 20 रण्यकैशिसूत्राय चन्द्रगर्मण देवगुवास्त्वान्व्याय गौतम गोत्राय हिण्य
- 21 कैशिसूत्राय विद्वज्जर्मण पोदगुवास्त्वान्व्याय सक-र गोत्राय हिण्य । जैजम्

PLATE III a.

- 22 चाय मविण्डित्वागर्मणे पे देगुवास्त्वान्व्याय ॥ य अति गोत्राय हिण्य । कैशिसूत्राय या-
- 23 ज्जगर्मणे पोदगुवा ॥ त्वान्व्याय संक्रुति गोत्राय हिण्य । कैशिसूत्राय . . . गर्म-

<sup>1</sup> *Harivamsha*, *Shantika*, which occurs in several other grants, is evidently a synonym of *Shantika* as Mr. Fleet's note 37, *Ind. Ant.* Vol. VIII, p. 79. In other inscriptions we find *Nirav*, note 35 and *Shantika* (Vol. XIV, p. 101, note 28).

1. <i>Read</i> <i>श्व</i> .	1. <i>Read</i> <i>श्व</i> .
2. <i>Read</i> <i>वज्राय</i> .	2. <i>Read</i> <i>वज्राय</i> .
3. <i>Read</i> <i>मुद्रा</i> .	3. <i>Read</i> <i>मुद्रा</i> .
4. <i>Read</i> <i>मुद्रा</i> .	4. <i>Read</i> <i>मुद्रा</i> .
5. <i>Read</i> <i>मुद्रा</i> .	5. <i>Read</i> <i>मुद्रा</i> .
6. <i>Read</i> <i>मुद्रा</i> .	6. <i>Read</i> <i>मुद्रा</i> .
7. <i>Read</i> <i>मुद्रा</i> .	7. <i>Read</i> <i>मुद्रा</i> .
8. <i>Read</i> <i>मुद्रा</i> .	8. <i>Read</i> <i>मुद्रा</i> .
9. <i>Read</i> <i>मुद्रा</i> .	9. <i>Read</i> <i>मुद्रा</i> .
10. <i>Read</i> <i>मुद्रा</i> .	10. <i>Read</i> <i>मुद्रा</i> .
11. <i>Read</i> <i>मुद्रा</i> .	11. <i>Read</i> <i>मुद्रा</i> .
12. <i>Read</i> <i>मुद्रा</i> .	12. <i>Read</i> <i>मुद्रा</i> .
13. <i>Read</i> <i>मुद्रा</i> .	13. <i>Read</i> <i>मुद्रा</i> .
14. <i>Read</i> <i>मुद्रा</i> .	14. <i>Read</i> <i>मुद्रा</i> .
15. <i>Read</i> <i>मुद्रा</i> .	15. <i>Read</i> <i>मुद्रा</i> .
16. <i>Read</i> <i>मुद्रा</i> .	16. <i>Read</i> <i>मुद्रा</i> .
17. <i>Read</i> <i>मुद्रा</i> .	17. <i>Read</i> <i>मुद्रा</i> .
18. <i>Read</i> <i>मुद्रा</i> .	18. <i>Read</i> <i>मुद्रा</i> .
19. <i>Read</i> <i>मुद्रा</i> .	19. <i>Read</i> <i>मुद्रा</i> .
20. <i>Read</i> <i>मुद्रा</i> .	20. <i>Read</i> <i>मुद्रा</i> .
21. <i>Read</i> <i>मुद्रा</i> .	21. <i>Read</i> <i>मुद्रा</i> .
22. <i>Read</i> <i>मुद्रा</i> .	22. <i>Read</i> <i>मुद्रा</i> .
23. <i>Read</i> <i>मुद्रा</i> .	23. <i>Read</i> <i>मुद्रा</i> .

- [24] णे क्रोवाशिरिव ।० स्तव्याय अग्निगोत्राय अपस्तम्बसूत्राय काम शम्भ  
[25] णे उर्षुदुख ।० स्तव्याय भारद्वाजगोत्राय अपस्तम्बसूत्राय  
[26] विष्णुशर्मणे वगिप<sub>KRM</sub>व ।० स्तव्याय कौण्डिन्यगोत्राय य० अपस्तम्बसूत्राय  
[27] य गुणदेवशर्मणे वगिप<sub>KRM</sub>व ।० स्तव्याय शाण्डिल्यगोत्राय अप-  
[28] स्तम्बसूत्राय य० अद्वैतशर्मणे वगिप<sub>KRM</sub>व ।० स्तव्याय कौण्डिन्यगोत्राय अप-

## PLATE III b.

- [29] स्तम्बसूत्राय विष्णुशर्मणे वगिप<sub>KRM</sub>व ।० स्तव्याय कौण्डिन्यगोत्राय अ-  
[30] पस्तम्बसूत्राय नारायणशर्मणे चान्दुख ।० स्तव्याय भारद्वाजगोत्राय  
[31] य अपस्तम्बसूत्राय ज्ञानशर्मणे चान्दुख ।० स्तव्याय भारद्वा-  
[32] जगोत्राय अपस्तम्बसूत्राय नारायणशर्मणे क्रोवाशिरिव ।० स्तव्या-  
[33] य हरिनगोत्राय अपस्तम्बसूत्राय माधवशर्मणे क्रोवाशिरिव ।० स्त-

## PLATE IV a.

- [34] स्य ।० य परसरगोत्र ।० य अपस्तम्बसूत्राय वेत्तमशर्मणे क्रोवाशिरिव ।० स्तव्याय वन्मगो-  
[35] त्राय अपस्तम्बसूत्राय अरुदिशर्मणे उर्षुदुख ।० स्तव्याय भारद्वाजगोत्राय  
[36] अपस्तम्बसूत्राय नन्दिशर्मणे कारहदुख ।० स्तव्याय भारद्वाजगोत्राय अप-  
[37] स्तम्बसूत्राय विष्णुशर्मणे कारहदुख ।० स्तव्याय भारद्वाजगोत्राय अपस्तम्बसूत्राय  
[38] य भारमाशर्मणे कारहदुख ।० स्तव्याय भारद्वाजगोत्राय अपस्तम्बसूत्राय यज्ञश-

## PLATE IV b.

- [39] शर्मणे चान्दु ६० व ।० स्तव्य । य भारद्वाजगोत्राय अपस्तम्बसूत्राय आदिशर्मणे काम-  
[40] व ।० स्तव्याय कौण्डिन्यगोत्राय अपस्तम्बसूत्राय वेणुशर्मणे गगुख ।० स्तव्य ।  
[41] य अग्नी वैश्य गोत्राय अपस्तम्बसूत्राय य० स्पृशशर्मणे वेदेवेदांगरत्नेभ्य  
[42] वट्टशर्मणेनेभ्य वज्रविशानिवाहणेभ्य वन्दुग्रहणनिमित्ते उदक पू-  
[43] र्ण को<sub>KRM</sub>प<sub>KRM</sub> नाम ग्रामस्मर्यकरपरिह । र कृत्वा दत्त ।० अम्यावधिविच । र पू र्ण न अ-  
[44] तृ गुप<sub>KRM</sub> द क्षिणत वा तप<sub>KRM</sub> पश्चिमत वा पदा पे द्य उत्तरत गन प्या र  
[45] कु च तुर्दिशस्तै दत्त ।० अम्योपरि न केन विद्वाभा कर्णया ।० कर्णेति यस्त प

## PLATE V

- [46] अमहापातक मे युक्तो भवति ।० व्यासेनाप्युक्त ।० बहुभिर्धनया दत्ता बहुभिश्चानु-  
[47] पालिता ।० यस्य यस्य यदा भूमिस्तस्य तस्य तदा फल ।० स्वदात्ता पर दत्ता वा यो हरेन  
[48] वसुन्धरा ।० पाट्यरूप महन्त्राणि विद्यायां जायते कृमि ।० कल्प कोटिसहस्राणि  
[49] स्वर्ग मे दत्ति भूमिद ।० अ लेप्ता चानुमन्ता च तान्येव नरके वसेत् ।० रामेणाप्यु  
[50] क्त ।० सर्वानिव भ्राविन पार्थिवेन्द्रान् भूयो भूयो याचते राममद्र ।० मामन्योय धर्ममे-  
[51] नुर्नृपाणां काले काले पालनयो भवति ।० नरेन्द्रमृगगजस्य भ्रात ।० हैहयवशाज ।० आज्ञामि-  
[52] रस्य धर्मस्थ नृप रुद्रनृपोत्तम ।० विजयवादवास्तव्याप अक्षरललिताचार्येण लिखित ।०

\* Read हरित.

\* Read तैत्तिरीयसूत्रादिशास्त्राण्येभ्य वन्दु.

\* Read जा.

\* Read वास्तव्येव

\* Read पराशर.

\* Read पूर्य.

\* Read अग्नि.

\* Read अग्नि.

\* Read वृष.

\* Read गृध.

## TRANSLATION.

Hail! The grandson of the illustrious Vijayāditya-mahārāja, who was adorned with a multitude of blameless and noble virtues, who had acquired the splendour of victory by his own arm in many warlike encounters, and who adorned the race of the glorious Chalukyas, who belong to the *gotra* of the Mānavyas, who are praised in the whole world; who are the sons of Hārītī; who have acquired the kingdom by the favour of (*Siva*) the husband of Kauśikī, who are protected by the assemblage of (*divine*) mothers; who are meditating at the feet of the lord Mahāseṇa (*Skanda*); who have subdued the territories of their enemies in an instant at the (*mere*) sight of the sign of the boar, a boon which they had obtained through the favour of the blessed Nārāyaṇa (*Viṣṇu*), and whose bodies are purified by bathing at the end of horse-sacrifices;—

The beloved son of Vishnuvardhana-mahārāja, who subdued the surrounding territories of his enemies with the edge of his flashing sword, who surpassed by his deeds Nriṅga, Nala, Nahusha, Ambarisha and Yayāti, and who rejoiced in his sovereignty, just as Viṣṇu in his discus;—

He whose commands are cherished by the diadems of all vassals who bow affectionately to (*his*) majesty, who is a receptacle of the three powers<sup>1</sup> which are suitable to the warrior-onste, who is resplendent with the strength which he has acquired by victories in many battles, Narendra-mrigurāja, who has cut the temples of the elephants of his foes with the sword (*that resembles*) a claw<sup>2</sup> in his arm which is as fierce as Yama's rod, who has subdued the six (*internal*) enemies,<sup>3</sup> who has acquired the four branches of royal science, who knows how to employ the four expedients,<sup>4</sup> who chastises the wicked and shows favour to the good, who has conquered the world by his valour, just as (*Viṣṇu*) the destroyer of Madhu by his (*three*) steps, who is assisted by terrible and splendid courage, just as Yudhiṣṭhira was assisted by the courage of Bhīma and Arjuna, who, just as (*Rama*) the son of Daśaratha, gives pleasure to Sītā,<sup>5</sup> who knows the right course, just as Manu, who disperses the crowd of his foes, just as the sun disperses the mass of darkness in a lotus-group,<sup>6</sup> the most pious one, the devout worshipper of Mahākṣara (*Śiva*), the asylum of the whole world, the illustrious Vijayāditya, the king of great kings, the supreme master, the lord, thus issues his commands to all householders, (*viz*) heads of provinces, &c., who inhabit the district of

(Line 17) "Be it known to you (*that I*) gave on the occasion of a lunar eclipse, with a libation of water, the village called Kottapattu, making (*it*) exempt from all taxes, to (*the following*) twenty-four brāhmanas, who are engaged in (*the study of*) the *Vedas* and *Vedāṅgas* and intent on (*the performance of*) the six duties, (*viz*) to Venama-śarman, who dwells at Abhipendanduru, belongs to the Kauśika-*gotra*, follows the *Hiranyakeśi-sūtra* and is well versed in the *Vedas* and *Vedāṅgas*; to C'hatī-śarman, who dwells at Nalācheri, belongs to the Kauśika-*gotra* and follows the *Hiranyakeśi-sūtra*; to Vīda-śarman, who dwells at Podengu, belongs to the Gautama-*gotra* and follows the *Hiranyakeśi-sūtra*;

<sup>1</sup> The three *śaktis* are *prokṣita*, *śānta* and *mantra*.

<sup>2</sup> The king's sword is compared to a claw and consequently Narendra-mrigurāja, i. e., the lion among princes, himself to a lion or to Narasimha.

<sup>3</sup> These are *kāma*, *brodha*, *lobha*, *āsvā*, *māna* and *mada*.

<sup>4</sup> The four *upāyas* are *śānta*, *dāna*, *bhāṣa* and *danja*.

<sup>5</sup> In the case of the king, this seems to mean, that he was a favourite of Lakṣmī, with whom Sītā is identified.

<sup>6</sup> As "the lotus-group" does not suit the context, I suspect that something has fallen out after पद्मसमूहम्.





miles north-east of Bezyda, a village belonging to the present Zamindārī of Nāzividu. The plates were presented to the Madras Museum by the then Zamindār.<sup>1</sup> A rough transcript and paraphrase of the inscription were published by S. M. Natesa Śāstri.<sup>2</sup> As the inscription deserves to be put under more carefully owing to its bearing on a part of the history of the Eastern Chalukyas, I now edit it from the original plates, the use of which I owe to the kindness of Dr. E. Thurston, Superintendent, Government Central Museum.

The document is engraved on five copper plates with raised rims, which are not less than  $\frac{1}{2}$  inch thick. Each plate measures  $2\frac{1}{2}$  by  $1\frac{1}{2}$  inches. The first and fifth plates are inscribed only on their inner sides, while the three middle ones bear writing on both sides. The characters are extremely elegant and must have been engraved by an accomplished calligraphist. The plates are strung on a slightly elliptic ring, which is  $\frac{1}{4}$  inch thick and measures about 5 inches in diameter. The western circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures  $3\frac{1}{2}$  inches in diameter. It bears, at the top, a recumbent lion with its face to the right and is surmounted by the moon and the sun, two *chakras* or wheels, a *gauri* and a symbol which I cannot make out, across the centre, the legend श्रीविष्णुकुञ्ज and at the bottom, an expanded lotus-flower (*side-view*).—all in relief, on a counter-sunk surface. Both the plates and the seal are in excellent preservation.

The inscription opens with a *manjari* and then notices in prose and in verse the ancestors of the Eastern Chalukya king Amma II. Of the kings from Kubja-Vishnuvardhana to Vishnuvardhana IV. nothing but the names and the length of reigns is mentioned. The next king was Vijayaditya II, who is called Narasimha-Varaguraja in other inscriptions. He reigned 108 years having 12 years with the armies of the Gangas and the rest 96 years of his own reign. He was the son of his father and reigned over Vengi for 14 years, years 2 to 1. As Mr. Fleet has pointed out,<sup>3</sup> the Gangas here referred to were the *Chalukya* Gangas, and not the *Chalukya* Gangas, whose inscriptions are found in the *Chalukya* and *Chalukya* districts.<sup>4</sup> The Rattas mentioned in the grant were the Rashtrakutas themselves. If we add the sum of the reigns of the Eastern Chalukya kings from Kubja-Vishnuvardhana to Chalukya-Bhadravarman II, from the date of the accession of Amma II = Saka 507<sup>5</sup> to the accession of Kula-Vishnuvardhana and the death of his predecessor Vijayaditya II would be Saka 704. Most inscriptions assign to the latter a reign of 48 years, two inscriptions a reign of 40 years,<sup>6</sup> and the subjoined inscription a reign of 44 years. Accordingly, his accession would fall in Saka 716-724 or 720. Hence the war between Vijayaditya II and the Rattas, as suggested by Mr. Fleet—may have taken place during the reigns of the two Rashtrakuta kings Govinda III and Siva Amoghavarsha who ruled at least from Saka 720<sup>7</sup> to 737<sup>8</sup> and from 737<sup>9</sup> till at least 800<sup>10</sup> respectively. As the grant of Saka 730,<sup>11</sup> the end of Vengi is described

<sup>1</sup> Ind. Ant. Vol. XIII, p. 50. *Archæological Survey of Southern India*, Vol. IV, p. 170. An engraving and transcript of the seal has been published in the *Proceedings of the Madras Government Public Department*, 7th April 1873, and reprinted with notes in the *Indian Antiquary*, Vol. II, p. 175.

<sup>2</sup> Ind. Ant. Vol. XII, p. 238. <sup>3</sup> Ind. Ant. Vol. XII, p. 238. <sup>4</sup> See Ind. Ant. Vol. VIII, 77 and the inscription No. 37.

<sup>5</sup> Ind. Ant. Vol. XI, p. 20. The original of the inscription is dated in Saka 700 expired, the *Śaka* year. The latter corresponds to the current *Saka* year 726.

<sup>6</sup> Ibid. XII, 219. The current *Śaka* year of Amoghavarsha's reign corresponded to Saka 788 expired and the *Śaka* year current.

<sup>7</sup> Ibid. XIII, 135. The original is dated in Saka 720 expired.

<sup>8</sup> Ibid. VI, 58. The date in the original is Saka 730 expired, the *Śaka* year. The latter corresponds to the current *Saka* year 730.



as the servant of Govinda III, and as in a grant of Śaka 789<sup>1</sup> it is stated, that Amoghavarsha was worshipped by the lord of Vengi, it seems that each party claimed the victory over the other. The fact, that Vijayāditya II built 108 temples of Śiva, is also alluded to in two other inscriptions, where it is said, that he founded 108 temples of Narendrasvara, i.e., temples of Śiva called after his surname Narendra.<sup>2</sup>

Nothing of importance seems to have happened during the short reign of Kali-Vishnuvardhana. His successor Vijayāditya III, who reigned from Śaka 765-36 to 800-11, "having been challenged by the lord of the Rattas, conquered the unequalled Gaṅgas, cut off the head of Maṅgi in battle, frightened the fire-brand Krishna and burnt his city completely" (*verse 10*). The killing of Maṅgi and the burning of the city of Krishna is also reported in another inscription.<sup>3</sup> The Krishna, whom Vijayāditya III defeated, is probably identical with the lord of the Rattas, who challenged him, and with the Rashtrakūta king Krishna II, whose earliest known date is Śaka 825.<sup>4</sup>

After the death of Vijayāditya III, the Rashtrakūtas, as noticed by Mr Fleet, seem to have been victorious, for his nephew Chalukya-Bhima I, *alias* Drakārjuna, who ruled from Śaka 809-10 to 839-40, had to reconquer "the country of Vengi, which had been overrun by the army of the Ratta claimants" (*line 28 f*). The length of the reign of Vijayāditya IV, the successor of Chalukya-Bhima I is not mentioned in the subjoined inscription, according to other grants he ruled six months.

There followed the king, who issued the grant, Amma I., *alias* Rajamahendra or Vishnuvarahana VI. He, "having drawn his sword, which broke the dishonest hearts of his feudatory recusers, who had joined the party of his natural adversaries, won the affection of the subjects and of the army of his father Vijayāditya IV, and of his grandfather (Chalukya-Bhima I)" (*line 39 f*). The natural adversaries of Amma I. were probably the Rashtrakūtas under Prabhūtavarsha III, whose inscription is dated in Śaka 842.<sup>5</sup>

The grant proper, which takes up the remainder of the inscription, is an order which Amma I. addressed to the inhabitants of the Kanigovāḍi viśaya, and by which he granted the village of Gontūru<sup>6</sup> together with twelve hamlets to Bhat-lanāditva, *alias* Kuntāditva, one of his military officers. This donor belonged to the Pattavardhanivamsa. His ancestor Kālakunjara had been in the service of Kūljya-Vishnuvardhana, the first of the Eastern Chalukya kings, and had killed a certain Dadara in battle. Bhānūnāditva himself had already served the donor's father, who is here called Vijayāditya-Kaliyavartiyanka. The second part of this name corresponds to the Kollabhi-guntla or K-Hanigunda of other inscriptions. The grant closes with the enumeration of the four boundaries of the village granted and of the names of the twelve hamlets included in it, and with two of the customary imprecatory verses.

<sup>1</sup> *Ind. Ant.* Vol. XII, p. 219.

<sup>2</sup> *Ibid.* VIII 77. *ashfatarasata-jala*); Narendrasvarāyatanānāṁ kartā, *ibid.* XIII, 213. *ashfatarasata-mita-Narendrasvarāyatanānāṁ*.

<sup>3</sup> *Ibid.* XIII 213. *Maṅgi-hanana Krishna-vaṇa Krishna-pura-dahanā-cāḍyaṇa-karta*.

<sup>4</sup> *Ibid.* XII 32. The inscription is dated in Śaka 822 expired the *Pravardhā* year. The latter corresponds to the current Śaka year 825.

<sup>5</sup> *Ibid.* XII 229. The date of the original is Śaka 840, the *Pravardhā* year. The latter corresponds to the current Śaka year 842.

<sup>6</sup> According to Mr. Sewell *Ibid.* Vol. II p. 26 it remains doubtful whether the village of Gontūru is identical with the modern town of Guṇṭur in the Kistna District.

## TEXT

## PLATE I.

- [1.] सर्वकारमशेषस्य जगतः सर्वदा शिवं ।\* गोब्राह्मणनृपाणाञ्च शिवं भवतु सर्वदा ॥ .[१.]  
 [2.] त्वस्ति ।\* श्रीमता सकलभुवनसंस्तूयमानमानव्यसगोब्राणां हारीनीपुत्राणां कौ-  
 [3.] शिकीवरप्रसादलब्धराज्यानां मानृगणपरिपालितानां स्वामिहस्तेनपादानुध्याता-  
 [4.] नां भगवन्मारायणप्रसादसमासादिनवरवराहन्मकनेक्षणक्षणव-  
 [5.] शीकृतागतिमण्डलानां अश्वमेधायमृत्युस्नानपवित्रीकृतवपुषा चतुर्व्या-  
 [6.] नां कुलमलकरण्यु (II) सत्याश्रयवृक्षभस्य\* भ्राना कुब्जविष्णुवर्द्धनोष्टाद-  
 [7.] श वर्षाणि । तत्पुत्रो जयसिंहवृक्षपत्नयस्त्रिशद्वर्षाणि । तद्भानुरिन्द्ररामन-  
 [8.] द्नो विष्णुवर्द्धन नव वर्षाणि । तत्पुत्रो मणियुवराज पचविंशतिसंवत्सरान्  
 [9.] तत्पुत्रो जयसिंहवृक्षपत्नयः दश संवत्सरान् । तद्भानुरानुज कौकिलि\* ]

## PLATE II a.

- [10.] षण्मासान् । तदग्रतो विष्णुराजस्त्वानुजमुखाय\* (I) तत्तत्रिशत्संवत्सरान् न-  
 [11.] त्पुत्रो विजयादित्यमहाराज\* अष्टादशाब्दान् । तत्तद्भानो विष्णुवर्द्धन पदत्रिंश-  
 [12.] दब्दान् । तत्पुत्रः ।\* मगरहचर्लैस्तार्क्यं द्वादशाब्दानह\* त्रिंशम् ।\* भुजाजितबलं  
 [13.] खड्गसहायो नयविक्रमै ॥ १०\* अष्टोत्तरं युद्धशतम् युद्धा शोभोर्महा-  
 [14.] ल्यान् ।\* तत्संख्या\* (I) याकरोद्दीरो विजयादित्यभूषति ॥ १०\* कृत्वा राज्यं  
 [15.] म वेङ्गीश\* (I) स्मत्त्वारिशतस्मान् ।\* चतुस्तरसरूपायान् पथी शस्य सवी\* प-  
 [16.] ते ॥ ४०\* तत्समूर्णय वि नु द्वीर\* कञ्जचाद्विजिष्णुवर्द्धनो\* । वेङ्गीनाथस्सयस्नानामायुधा-  
 [17.] नां कलौ कृती ॥ ५०\* वर्षा १०\* अमम्भितिनिधोजनदक्षरसाशीक्षा\* पर-परपुत्रजयस-

## PLATE II b.

- [18.] कचाह\* ।\* । नित्यन्निवर्गपरिपालननन्वमन्त्रिसंख्यादिनाखिलधरानल-  
 [19.] क्थनेज\* ॥ १०\* गजबामियुद्धकुशलमन्त्रैस्तत्त्वत्सरपति ।\* बभूव राज्ये नयवि-  
 [20.] दमिदिक\* कुलोन्नते । [७०\* तत्समूर्णय समस्तभुवनां शासकः सकलमपदी प-  
 [21.] ति ।\* वैर्यदानपुनिधर्मनिर्मलश्रीमतापधरमुत्तिवश्रुत । [८०\* समरनि-  
 [22.] र्नागनिद्रामाननेकधरेभराम (I) प्रकृतिबलसंपन्न तेजस्तनिक्रम-  
 [23.] णोन्नति\* । विलसदसिना जित्वा मूर्ध्नि प्रतापयशोमयैर्जगति विजयादि-  
 [24.] त्वो नित्यं गुणैश्च जिगाय सः । [९०\* गंगानगजवीरशक्तिरसमान् (I) रक्षेत्सचोदितो  
 [25.] जित्वा मणिसिरोहरन् युधि महाबाह्वाप्रवीर्योर्ध्वमा । रुष्णं सत्कलम\* ]

## PLATE III a.

- [26.] किताखिलबलमाप्नोः रुमद्विक्रमो (I) भीमार्त्ता च विधाय तत्पुत्रमर यो  
 [27.] निर्वदाह मयु । [१००\* म समस्तभुवनाश्रयश्रीविजयादित्यभनुश्रुत्वारि\* ]

\* Read 'करिचो'.

\* It is a correction for 'मे', the writer was probably at first going to write 'वमभेन्द्रस्व'.

\* The stroke 'अ' is incomplete.

\* It was 'सर्वदा'.

\* Read 'सर्वदा'.

\* Read 'समस्तभुव'.

\* Read 'वर्धन'.

\* Read 'विजया'.

\* Read 'ओन्नति'.

\* The answer is engraved at the beginning of the next plate.

\* Read 'भीमार्त्ता'.

\* The answer stands at the beginning of the next line.

- [28] शहरार्णि । तदनु मविवर्ष्यन्तंगते निमिरपटलेनेव रट्टायादबले-  
 [29] नाभिच्युताम् वेगीमण्डलम् तदनुजविकर्मादित्यभूनुश्रुत्यभीमा-  
 [30] धिपो द्रोहार्जुनापरनामा स्वविकर्मकसहायनरवारिमभयावशा  
 [31] स्याधिपतिरभूत्क च ॥ दीनानाधनप्रनटगायकधर्मध्वजहृत्तीनाम् पितरावि  
 [32] व सत्वेव शुक्तिवाभिलषितं विस्तीर्य कल्पनरुप्रतिमश्रेणांसि दानेन संन  
 [33] र्यं त्रिशद्वर्णाणि (1) पालयित्वात्मगुणै पुरन्दरमानन्दयस्त्रिव तन्मन्त्रमगमन् ।

## PLATE III b.

- [34] तत्पुत्रो विजयादित्य शैशवालब्ध मपदा ।० सर्वमोगाधिराज्यामन्नलरसै  
 [35] रं विश्रुतः । ११० जीवन्त्येव प्रतापपितरि\* भुजबलध्वस्तनर्हैस्वर्ग पश्चाजित्वाविर्ग-  
 [36] श्चिजमजिनमहाशक्तिसपन्नमन्व ।० प्रज्ञाचक्रेण नाह्यं रिपुमभितिमपि स्वार्थ-  
 [37] भोगे कृतान्त्यो राज्याशङ्खित्वेना समदलमधिपो जेतुमिन्द्र प्रया-  
 [38] त । १२० तन्मनुरुद्यदित्य इवाम्\* राजमहेन्द्रापरनामा रिपुनिभि-  
 [39] म्माराशित्य प्रकृतिसपन्नसनिक्षिप्तसामन्तकुल्यकुटिलमनोभं-  
 [40] गकर कर्वालमूरुत्स्य\* शक्तित्रयसंपन्नप्रतापावर्जितपितृपितामह-  
 [41] प्रकृतिबल प्रज्ञया पुरगुरुं नृजला भानुमन्म समया समामिम-

## PLATE IV a.

- [42] रगिरि विविधभुजसमाश्रयनयान् कुर्वन् सर्वमोकाश्रयश्रीविष्णुवर्द्धनम्-  
 [43] हाराज स्वराज्याभिषेककृतकल्याण सिंहासनाकट कण्ठे वाडविपय  
 [44] निवासिन सर्वान्कृतवन्ममाहंयन्थमाज्ञापयति स्म । अस्मन्कुलकल्ल्याप-  
 [45] रप । रात्रियोगाधिकृतपट्टवर्द्धिनीवशाग्रम्या । का।कंप इति विश्रुते  
 [46] न । कृष्णविष्णुवर्द्धनानुचरेण समामे तदनुज्ञया । दुर्हर्षबल ददरना  
 [47] धानं विनिहत्य तच्चिह्नानि । येन जगृहिरे । तत्कुलप्रमृत्तसामादित्यस्य सूनुर-  
 [48] नेकगुडलब्धप्रताप प्रितिविराज ।० तन्मनूस्सकलारानिमदच्छेदकग-  
 [49] युध\* (1० सेवको विजयादित्यकालियस्यकभूभुज\* ॥ ११०) अभैर्पुर्भण्डनादित्यं दृष्ट्वा

## PLATE IV b.

- [50] प्रतिमुखावर्जनम्\* । प्राप्तमुज्जलगण्डाकं य परो यमसञ्ज्ञितम् । १४० यो हि । शत्रूणां  
 [51] नुमुलेषु वीर्यपटह संश्राव्य जित्वा बल कृतादित्य इति (1) शुनांकितमहा  
 [52] श्रीक्षिप्रतापालय ।० मञ्जिन परिनोप्य मृत्युपदवीं लब्ध्वा प्रमादगन\* स्वीता  
 [53] नेककलारिभूपविजयि\* श्रीजन्मबाहुश्रति । १२० तस्मै । सहादशग्रामटिको  
 [54] गोरु नाम ग्राम सर्वकर्परिहारीकृत्यास्माभिर्दत्त इति (1) विदितम्-  
 [55] स्तु वीर्याभिः ॥ अस्यावधय । पूर्वत गोगुव । दक्षिणत गोगयूर । पश्चिम-

\* Read 'सैशवालब्ध'.

\* Read 'इवाम्'.

\* Read 'भुजबल'.

\* Read 'प्रसादं का'.

\* Read 'रवेन'.

\* The sounders stands in the most line.

\* Read 'प्रतिमुखावर्जनम्'.

\* Read 'विजय'.

\* Read 'प्रतापपितरि'.

\* Read 'भुजबलमहा'.

\* Read 'बाहुश्रति'.



(Verse 8.) His son was a ruler of all princes and a lord of all wealth, who was renowned for a frame which possessed the splendour of beauty, *that appeared the more* spotless on account of his valour, liberality, firmness and justice.

(Verse 9.) Having conquered by his flashing sword crowds of warlike enemies (and) many princes, this Vijayaditya (i.e., *the sun of victory*), who possessed natural power, and whose rise was due to an inheritance of abundant majesty, fully conquered the sun in the world by his virtues, which consisted of valour and glory.

(Verse 10.) Having been challenged by the lord of the Rattas, this lord, who possessed the strength of Śiva, *who resembled* be seen by the power obtained by his strong arm, and who had gained great and excellent might by his strength, warily impressed its mark on the universe,—conquered the unequal Gāṅgas, cut off the head of Mangi in battle, fringed the threebrand Krishna and burnt his city completely.

(Verse 27.) This asyām of the whole world, the illustrious Vijayaditya *ruled* for forty-four years. After him, the son of his younger brother Vikramāditya, *viz.* king Chakravyāhita, whose other name was Drohārjuna, *dominated* the country of Vengī, —which had been overrun by the army of the Ratta chariots, just as by a dense darkness after sunset, by the flashing of his sword, the only companion of his valour, and became king. Then, having fathered like parents, like a friend, *(or like a preceptor, the desires of the distressed, the helpless, the naked, the hungry, the singers and those who gained their livelihood by their art)* the banner of virtue, having gratified *their* wishes by gifts, like the tree of paradise, and having ruled for thirty years, he became a companion of Indra, as though he had delighted him by his virtues.

(Verse 11.) His son Vijayaditya was famed for his wonderful strength, which was the means of his away over all enjoyments, and through which he gained prosperity from his infancy.

(Verse 12.) Having destroyed the crowd of his *(viz., his father's)* foes by the strength of his arm *and* through his valour, while his father was still living, and having *conquered* all *his father's* *foes*, the crowd of his own enemies<sup>2</sup> and the assertion of his external foes by his extensive wisdom, *the* *lord*,—whose plans were backed up by invincible and great power, who was satisfied by the enjoyment of *all* his desires, who longed for *(another)* kingdom, and who had obtained glory,—went to Indra, in order to conquer one equal half *(of Indra's throne)*.

(Verse 38.) His son Ananta, whose other name was Rājamahendra,—having destroyed first of all his enemies, as to *rising sun* *destroyed* *him* *after* the darkness, and having drawn his sword, which broke the dishonest hearts of his feckless relatives, who had joined the party of his natural adversaries, won the affection of the subjects and of the army of his father and of his grandfather by his might, who was backed up by the three *(viz.)* powers. *(He)* who resembled the teacher of the gods in wisdom, the sun in glory, the earth in justice and the mountain of the immortals through his being the resting-place of many learned men *(or gods)*, the asylum of the world, where the illustrious Vishnuvardhana-mahārāja, who had celebrated the festival of his attainment to the kingdom, and who had ascended the throne, having called together all the householders, who inhabit the district of Kanderuvādi, thus issued his commands:—

<sup>1</sup> By the expression *ananta* *śakra* an allusion to the legend of the *śakra* is hinted.

<sup>2</sup> The six internal enemies of man seem to be intended—see page 35, note 3.



(Line 44) The chief of the Pattavardhini family, which was (*always*) charged with appointments by the prosperous succession of our race, he who was famed by the name of Kalakampa, the follower of Kubja-Vishnavardhana, killed in battle with his permission (*a king*) called Daldara, whose army was difficult to be overcome, and seized his banners. The son of Somāditya, who descended from his race, was Prativiya-rāja (!), who acquired glory in many battles.

(Verses 13 and 14) His son, whose weapons destroyed the pride of all enemies, a servant of king Vijayāditya Kalivarṇtyaṅka, (*was*) Bhandanāditya, of whom his enemies were afraid, when they perceived him approaching, his face covered with collyrium and his cheeks flushed, as if it were Yama, whose (*elephant*) Abjana<sup>1</sup> was facing (*them*), and the temples (*of which* *se* *elephant*) were shining (*with rattling-pace*)

(Verse 15) For, having seized the army of heroes in tumultuous conflicts with the enemies and having defeated (*their*) army, he, — (*who was also called*) Kuntaditya, and who was the abode of the splendour of great fame combined with sacred knowledge, — pleased my mind, entered my service and obtained my favour, his long arms were the origin of the splendour of victory over hostile kings, whose armies were large and numerous.

(Line 53) "To him we gave the village called Grantūru together with twelve hamlets, having exempted it from all taxes. Thus he it made known to you by us. Its boundaries (*are*) — on the east, Ganguvā, on the north, Honayūru, on the west, Kalucheguvulu; on the north, Madapalli. The hamlets,<sup>2</sup> which are situated between these (*four villages*), (*are*, — on the east, Paragiy, — on the south-east, Poddakoyilamu, on the south, Kuguvapoti, on the south-west Peravati (*and* Kuguva, on the west, Palaguntla (*and*) Padumakutti, on the north-west Polakunegonla, Monadurga (*and*) Bhagavati; on the north, Madapallipatti, on the north-east, Chamarangunta. Nobody shall cause obstruction to this (*grant*). He, who does it, becomes (*guilty*) of the five great sins. And Vyasa has said thus. [*Here follow two of the customary imprecatory verses.*]"

#### NO. 37. A GRANT OF CHĀLUKYA-BHĪMA II.

The original of the subjoined inscription was kindly placed at my disposal by R. Sewall, Esq., then Acting Collector of the Kistna District, and was, at his desire, made over to the Central Museum, Madras, for safe custody. It was discovered recently, while digging a mound near the temple at Kulavenna, Bezvada Taluqa. The document consists of three copper-plates with raised runs. Each plate measures 9½ by 4½ inches. The first and third plates are inscribed only on their inner sides, while the second one bears writing on both sides. The writing on the third plate breaks off in the description of the boundaries of the granted village. As there is no trace of any letters after the words *gasyacudhayaḥ pārentah*, "the boundaries of which (*are*), to the east," it seems that the document was left incomplete, perhaps because the necessary details of the surroundings of the village were not to hand, when the edict was issued. The plates are strung on a ring, which is ½ inch thick and 5 inches in diameter. The circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures 2½ inches in diameter. It bears at the top a standing bear, which faces the right, with the sun and the moon over it, a *chauri* and an elephant-goad on its left and a *chauri* on its right, the centre of the seal is occupied by the legend श्रीविभुवनकुश and its bottom

<sup>1</sup> Abjana is generally used as the name of Varuna's elephant, while Yama's is called Yāmana.

<sup>2</sup> *Kāhetraśūman* seems to have the same meaning as *grāmapāda* in line 52.





- 14 तत्तनुजोम्भराजः ।० सप्त संवत्सरः ।० न । तत्तनुज्विमयादित्यः ।० ५-  
 [15] स तदनु तातापराजो माम् । न विनिर्जित्य चालुक्यभिः ।० न-  
 [16] यो विक्रमादित्यः ।० मं. व. ० त्सरं सत्रिकरिणं वेगिपण्डित्यपाकवत् ॥ द्वैमानुरोम्भरा-  
 17 जत्य विजयादित्यनन्दः ।० चालुक्यभीमो बभूव पद्मचन्द्रनारकः ।० २० यस्तान-  
 19 विजयनाथ्य न्वदिपुत्रिणः ।० राजमार्गशो आनौ विजित्य बाह्यार्गापयति ।० न-

## PLATE III

- 1) नैतिनं जतोदाहाराण ॥ पेरुगिवालयमहिमा ॥ इन्दुगि. ० सकलकलाभा-  
 20 रस्त सर्वलोकाश्रयश्रीविष्णुवर्द्धनमहाराजः ।० शिराजपरमेश्वरपद्म म. हा-  
 21 रकपमत्र क्षाण्या कण्डेरावाटविषयनिवासिनो राष्ट्रकूटप्रमुखात् कूटि  
 22 विन इधमा ह ।० पयति ॥ पानरमहीपपावनमल्यत्यागाग्निमान-  
 23 शौर्यनिधि । मद्राज्यरक्षणासलवाहवर्जित्य इति क्षितीशस्ते-  
 24 न ( ) प्रान्थ्यमानैरस्माभिः ।० आभरहभुकास्मादिवास्तव्यादेवशर्मणः ।० दे-  
 25 शियक्रमको जज्ञे वेदि वेदागविद्विषु ॥ ३० स्यत्र "पापस्तत्र" कीमण कुलभूष-  
 [26] ण । मुनः । स्व । भिजतस्तस्य । ब्रह्मश्रीप्राप्तरशुति । ४० कन्दमव्वात्मनः कान्ता ( ) का  
 27 म कामधुगविरता यस्मिन्पत्नरसीमेत्य ( ) विमहसा विभ्रान्त्यमी । ५०

## PLATE III.

- 28 यन्पूत्रपौत्रा पटवो वटवो वतामगोष्ठिषु । अग्रहारमृ पृ न ।० नामा  
 [29] नं वन्ति परपरो ॥ १० तस्मै काम्पणक्रमविदे सर्वकरपरिहारेण कोदन्-  
 30 छि नाम ग्राम अग्रहारिकृत्य उदकपूर्वमुत्तरागणनिमित्ते दत्तमि  
 [31] ति विदितमस्तु वाः [11०] यस्य ।० मधया पुर्व्वतः<sup>1</sup>

## TRANSLATION

( Verse I. The approval of the flower, which comes from a tank (that consists of) the leaves of Haralishon, which is enlarged by a stream that consists of the mountain Meru and which is the birth-place of Apa-Brahman, a victorious for ever.

His son Kumbha-Vishnu, the brother of Satya-Sraya, who adorned the race of glorious Chālukyas, etc.,<sup>2</sup> (ruled) for eighteen years.

His son Jayasimha (ruled) for thirty-three (years).

Vishnavardhana, the son of his brother Indra-rāja (ruled) for nine (years).

His son Mangi-yuvarāja (ruled) for twenty-five (years).

His son Jayasimha (ruled) for thirteen (years).

Kakili, his younger brother from a different mother, (ruled) for six months.

His elder brother Vishnuvardhana (ruled) for thirty-seven (years).

<sup>1</sup> Read 'भीम'.

<sup>2</sup> Read 'मार्गेश्वर'.

<sup>3</sup> Read 'बाह्य बापयति'.

<sup>4</sup> Read 'नैतिन'.

<sup>5</sup> Read 'महापद्म'.

<sup>6</sup> Read 'कूट'.

<sup>7</sup> Read 'कुटुम्बिन इत्यम्'.

There is a break at the right of this letter which has not been given. <sup>8</sup> Read 'वट'.

<sup>9</sup> Read 'सुते'.

<sup>10</sup> Two *aksharas* are missing in this *pada*. <sup>11</sup> Read 'यु'.

<sup>12</sup> Read 'वसि'.

<sup>13</sup> Read 'रीहन्त'.

<sup>14</sup> Read 'पूर्व्वतः'.

<sup>15</sup> The passage which is omitted in the translation is identical with the first 4 lines of No. 35.

His legitimate son Vijayāditya-bhūttāraka (ruled, for eighteen (years)).

His son Vishnu-rāja (ruled) for thirty-six (years).

His son Narendra-mrigarāja (ruled) for forty (years).

His son Kari-Vishnuvardhana (ruled, for eighteen months)

His son Gunakamalla-Vijayāditya (ruled, for forty-four (years))

Chālukya-Bhima, the son of his younger brother Vikramāditya, (ruled, for thirty (years)).

His son Vijayāditya (ruled) for six months.

His son Amma-rāja (ruled) for seven years.

His son Vijayāditya (ruled) for half a month.

After him Tālapa-rāja (ruled) for (one) month.

Having conquered him, Vikramāditya the son of Chālukya-Bhima, ruled for (one) year over the country of Veṅgi together with Trikalīṅga

(Verse 2) Chālukya-Bhima, the son of Vijayāditya and brother of Amma-rāja by a different mother, ties the (royal) turban for as long a time as the moon and stars shall endure.

Having conquered in a battle with his arm Tata-Bikṣana<sup>(2)</sup>, this Rāju-martanda<sup>1</sup> (i.e., the sun among kings) causes his fame to be sung by the people.

He who, like Meru, is possessed of unsurmountable greatness, and who knows all arts (etc.), just as the (full) moon possesses all digits (kālā), this asylum of the whole world, the illustrious Vishnuvardhana, the king of great kings, the supreme master, the supreme and the most pious one, thus issues his commands to the householders, (i.e.) heads of families, etc., who inhabit the district of Kanṭhuvāṭi —

"Be it known to you that, at the request of king Vājraya, who purifies the Pānara (rivers),<sup>3</sup> who is a treasure-house of truthfulness, liberality, pride and heroism, and whose strong arm (is able) to protect my kingdom;" —

(Verse 3) From Revāṣarman, who dwelt at Ābharadvāsukālmādi, there sprang the (four) (sons), who knew the *śraṃpūṭha*, the *Yajus* and *Pādāṅga*.

(Verse 4) His son was the noble Karmama, a follower of the *Āpastamba-sūtra*, who adorned his race and was resplendent with holiness;

(Verse 5) The son of Karmavya (who resembled) Kāma in beauty and who (fulfilled) the desires of supplicants. Having approached his abanāṭa, those brāhmanas are resplendent, just as swans which have entered a tank.<sup>4</sup>

(Verse 6) His sons and grandsons, youths who are clever in assemblies of eminent men, chant the *śraṃpūṭha* and of highest marks of reverence.

"I this Karmama, who knows the *śraṃpūṭha* we gave, with exemption from all taxes, the village called Kodintalla, making it an *agrahara*, with a libation of water, on the occasion of the winter-solstice."

The boundaries of this (village are): on the east..

#### NO. 38. A GRANT OF AMMA II

Like the preceding inscription, this one was discovered from Mr. R. Sewell, who found it lying in the Huzur Treasury attached to the Collector's Office, Masulipatam, and was made over to the Madras Museum. The document consists of three copper-plates with raised rims

<sup>1</sup> This seems to have been a *śruda* of Chālukya-Bhima II.

<sup>2</sup> *I.e.*, who belonged to the Pānara race.

<sup>3</sup> *I.e.*, he was liberal to brāhmanas.

Each plate measures  $7\frac{1}{2}$  by  $3\frac{1}{2}$  inches. The first and third plates are inscribed only on their inner sides, while the second one bears writing on both sides. They are all much worn, and of the third plate one entire half is lost. The plates are strung on a ring, which is  $\frac{1}{2}$  inch thick and 6 inches in diameter. The circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures  $2\frac{1}{2}$  inches in diameter. It is much corroded, but still shows distinct traces of a standing boar, which faces the right, at the top, of the legend श्रीविभुवनकुश across the centre, and of a lotus-flower with eight petals [bird's-eye view] at the bottom—all in relief on a counter-sunk surface.

The document opens with the usual *varsivāhi* of the Eastern Chalukyas from Kubja-Vishnuvardhana. The donor is Amma-rāja II alias Vijayāditya V. (who began to reign in *Saka* 867). The king addresses his order to the inhabitants of the Gudravāra-vishaya, which must be identical with the Gudravāra- or Gudrahāra-vishaya of other inscriptions.<sup>1</sup> The donee, whose name is lost, was the family priest (*kulaśrāhmaṇa*) of the king and belonged to the Kaandilya-gotra (*sic*). The object granted seems to have been a field, which had formerly belonged to the donee (*śatditya-praktana-kshetra*), but had been taken away from him (*calaptā*) and was probably restored to him by the present document. The other details of the grant are lost.

## TEXT.

## PLATE I.

- [1.] स्वस्ति ॥०॥ श्रीमता सकलपुत्रसंस्तूयमानमानव्यसगोत्राणां
- [2.] हारीनिपुत्राणां कौशिकीवरमसादलधराज्यानाम्मातृगणपरिपालिता-
- [3.] नां स्वपिमहासेनपादानुभ्यापिनां प्रगवक्षारायणमसादस मां-
- [4.] सादिनवरवराहलाञ्छनेक्षणवशीकृतारानिमण्डलानां मन्त्र-
- [5.] मेधावमृषत्मानपवित्रीकृतवपुषा चालुक्यानां कुलमलकरि०
- [6.] प्योस्तस्याभयवज्रभेदस्य भ्राता कुब्जविष्णुवर्द्धनोष्टादश वर्षाणि वैगी-
- [7.] देशमपालयन् । तदात्मजो जयसिंहस्त्वयस्त्रिशतं ॥ तदनृजे
- [8.] न्भ्रातृजनन्दनो विष्णुवर्द्धनो नव ॥ तत्तु मुष्मंगियुवराज पञ्चविंशतिम् [१०]

## PLATE IIa.

- [9.] तत्पुत्रो जयसिंहस्त्वयोदश । तद्वरनकाकिलि<sup>2</sup> षण्णमायान् । तस्य ज्येष्ठो<sup>3</sup>
- [10.] भ्राता विष्णुवर्द्धनस्तमुच्चाव्य समस्त्रिशतम् । तत्पुत्रो विजयादित्यप्रहार
- [11.] कोष्टादश ॥ तत्पुत्रो विष्णुवर्द्धनश्च द्वात्रिंशतम् ॥ तत्पुत्रो विजय । दि० त्पनरेन्द्रम्-
- [12.] गराजसोष्ट<sup>4</sup> चत्वारिंशतम् ॥ तत्पुत्र कलिविष्णुवर्द्धनोध्यर्द्ध
- [13.] वर्षा ॥ तत्पुत्रो गुणगविजयादित्य चतुर्विंशतम् ॥ त
- [14.] वानुर्विक्रमादित्यपुत्रे विलसत्कण्ठिकादामकण्ठस्य तनयो

Gudravāra. *Ind. Ant. Vol. VIII* p. 76. Guhrāra. Vol. VII p. 192, Vol. XIII, p. 137.

Cancel the *amardana*.

<sup>1</sup> Read "ज. कौशिकि".

<sup>2</sup> योष्ठ is obliterated at the top and therefore looks like ज्येष्ठ.

<sup>3</sup> Read "ष".

<sup>4</sup> Read "राजसोष्ट".

<sup>5</sup> Read "वर्द्ध".

<sup>6</sup> Read "दित्यपुत्रे".

- १ नयी । दीनानाथानुगणान्द्रिज वर समितेर्ष्यायकानां यतानाम्ना-  
२ नादेशागतानां पदुवदृतसद्रायकानां करीनां ।\* वन्धुनामन्ध

## PLATE IIb.

- १७ का नामभिरुपितकलश्राणनाट्ट रणा यो मानव त्रिशदब्दान्भुवमभुत्तगसौ  
१८ चा रुचालुक्यभीम । १० तन्पुत्रो विजयादित्यन्धमासान् । तस्याम्मराज सप्त । तदनु गालप-  
१९ राजो मास । तमुच्चाय चादुक्यभीमात्मजो विक्रम, दैत्य \* सवत्सगान् । तदनु युद्धमल्ल \* स-  
२० स । निजित्याज्जनसशिशो जनपदान्निशिमंमयोडनन्दायादानिनभानुर्लानभगणकारान्धिवायेन  
२१ गान । वज्रवीचिज ना कमम्मनृपेभ्रीता कनीयान्भुव भीमो भीमपराक्रमस्सम भु न क ।  
२२ सं वत्सरान् हादश । २० तस्य महेश्वर्यूर्नेरुमासमानाकृतेक् माराप्र । १० त्यकमहादेव्या \* खलु  
२३ य स्तमभ्रवदम्भराजस्य ॥ ३० यस्मिन्शासति नृपनो परिपक्वानेकसस्य संपच्छा ली । सनत्पयोधे-  
२४ नु रभीमक्षरितिरपरुमति रस्तवेरो देश ॥ ४० स्ममस्त भुवना भय भ्राविजयादित्यम हा राजा  
धिरान-  
२५ प म्हेश्वर परममहारक परमवज्राण्य\* गृ द्वा रविषयनिवासितो गच्छुकृष्ट\* प्रमुखा

## PLATE III.

- ०१ न्कुविनस्तमाह्वयेत्यमाज्ञापयति ॥ कल्ल \* \* \* \* \*  
२७ भ्मण " पुत्राय कीण्डलचगोत्राय ना । पण्डिताय \* \* \* \* \*  
२८ म्मीभधानाय\* मन्कुलवाश्रयाय मम धर्म\* \* \* \* \*  
२९ स्य वायुज्यान्दाश एतदीय 'माक्तनरोत्रे विलु' \* \* \* \* \*  
[30.] र्व्वेकरपरिहारमुद्कपूर्व \* \* \* \* \*  
[31.] जस्यावधयः पूर्वतः व \* \* \* \* \*  
३ नामग्रामस्य सीमिव सीम । १० उत्तरत क \* \* \* \* \*  
स्या २ न हेनविद्वाधा कं या य करति \* \* \* \* \*  
या चाक व्यासेन ॥ स्वमिनो न पगे देव इ \* \* \* \* \*  
] \* \* \* \* \* परिपालकाः ।

## TRANSLATION

It is King Vishnuyaraja, a son of the ruler of Sata-draya Vallabhendra, who cleared the name of the goddess Chaitrky, and ruled over the country of Vengi for eighteen years.

\* Read नयी ।

\* Read संवत्सरम्.

\* Read 'हमे: ३'

\* Read आत्.

\* Read 'को

The passage which is written in the margin of the original is, 'The engraver had repeated the preceding *abhyaya* by mistake and corrected it afterwards into १.

\* Read ३ समस्त.

\* Read श्री.

\* Read 'कृष्ट'.

\* It looks like वि.

\* An obliterated s seems to stand over ग

\* An s seems to have been engraved over and a म below व.

\* यम्भ is entered in the place of another word, of which traces are still visible

\* Read वायव्ये विरवेतरीय

\* Read विलु

\* The passage which is written in the margin of the original is, 'The engraver had repeated the preceding *abhyaya* by mistake and corrected it afterwards into १.



His son Jayasimha (*ruled*) for thirty-three (*years*).

Vishnuvardhana, the son of his younger brother Indra-rāja, (*ruled*) for nine (*years*).

His son Mangi-yuvārāja (*ruled*) for twenty-five (*years*).

His son Jayasimha (*ruled*) for thirteen (*years*).

His younger brother Kokkili (*ruled*) for six months.

His elder brother Vishnuvaradhana, having expelled him, (*ruled*, for thirty-seven (*years*).

His son Vijayāditya-bhattāraka (*ruled*) for eighteen (*years*).

His son Vishnuvardhana (*ruled*) for thirty-six (*years*).

His son Vijayalītya-Narendra-mrigarāja (*ruled*) for forty-eight (*years*).

His son Kali-Vishnuvardhana (*ruled*, for one and a half years).

His son Ganga-Vijayaditya (*ruled*, for forty-four (*years*).

This victorious son of his brother prince Vikramāditya, (*who wore*) on his neck a glittering necklace,—

(*Verse 1*, That handsome Chālukya-Bhīma enjoyed for thirty years the earth, protecting it, like a mother (*her child*), and granting the fruits of their desires to the distressed, to pass and seek, to the assumption of the best of twice-born, to beggars, to ascetics, to clever youths, dancers, excellent singers and poets, who had come from various countries, to his relatives and to the blind.

His son Vijayāditya (*ruled*) for six months.

His (*son*) Amma-rāja (*ruled*) for seven (*years*).

After him, Tālapa-rāja (*ruled*) for (*one*) month.

Having expelled him, Vikramāditya, the son of Chālukya-Bhīma, (*ruled*, for (*one*) year.

After him Yuddhamalla (*ruled*) for seven (*years*).

(*Verse 2*) Having conquered and expelled from the country this haughty one, and having made the other heirs to assume the appearance of stars, which are absorbed in the rays of the sun the younger brother of king Amma (*was*) Bhīma, who resembled Arjuna, and who was possessed of terrible power, enjoyed for twelve years the earth, just as the bearer of the thunderbolt (*Indra*) does the great heaven.

(*Verse 3*, Just as Kumāra to Mahāśvara from Umā, Amma-rāja was born to him from Lokamahādevī.

(*Verse 4*) While this king was ruling, the country produced an abundance of well-ripened grain of various kinds, possessed cows that were continually yielding milk, and was free from fears, calamities, diseases, and thieves.

This avāṇi of the whole world the illustrious Vijayāditya, the king of great kings, the supreme master, the supreme lord, the most pious one, having called together the householders, (*the*) heads of provinces, &c., who inhabit the district of Guḍravāra, thus issues his commands —

• • • • •

#### No. 39. A GRANT OF VIRA-CHOLA.

The original of the subject grant belongs to the Sir W. Elliot Collection in the British Museum, and was lent to me for publication by Dr. Burgess. It had been previously in the

<sup>1</sup> As suggested by Professor Bühler, the necklace *kanthika* seems to have been the sign of the dignity of a *yuvārāja*—see *Indian Antiquary* Vol. VI. p. 79, note\*, Vol. XI. p. 161, note 27.



possession of the *karanam* of Ohellūr, a village in the Cocanada Taluqa of the Godavari District. The grant consists of five copper-plates with raised rims. Each plate measures  $5\frac{1}{2}$  by  $10\frac{1}{2}$  inches. The first plate bears writing only on its inner side, while the remaining ones are inscribed on both sides. The preservation of the plates is fairly good; the fifth only is somewhat damaged. The ring, which bears the seal, has been cut. It is  $\frac{1}{2}$  inch thick and  $6\frac{1}{2}$  inches in diameter. The well-preserved seal measures  $2\frac{1}{2}$  inches in diameter. It rests on an expanded lotus-flower and bears in relief on a counter-sunk surface the legend श्रीविश्वनाकुश. Over the latter, it contains a bear, which faces the right and is surrounded by two lamp stands, two *chāharas*, the sun and the moon, an elephant-goad and a conch. Below the legend, there is a drum (?), an expanded lotus-flower (*bird's-eye view*), an emblem resembling what Mr Fleet supposes to be a *makara-torana*,<sup>1</sup> and a *śaśatika*.

Abstracts of the present inscription have already been published by Sir W. Elliot.<sup>2</sup> It is the latest known document of the Eastern Chalukya dynasty and possesses considerable interest, as it contains valuable details about the connection between the Eastern Chalukyas and the Cholas and thus settles the dates of several kings of the last-mentioned dynasty.

The *vanśavalī* of the inscription consists of four parts:—

I. (*Lines 1-10.*) A genealogy of the lunar race down to Udayana, commencing with whom fifty-nine emperors are supposed to have reigned at Ayodhyā.

II. (*Lines 13-28.*) An account of five Early Chalukya kings, *vis.* :—

Vijayāditya I., killed in a battle with Trilochana-Pallava.

↓  
Viśhṇuvardhana, married to a Pallava princess.

↓  
Vijayāditya II.

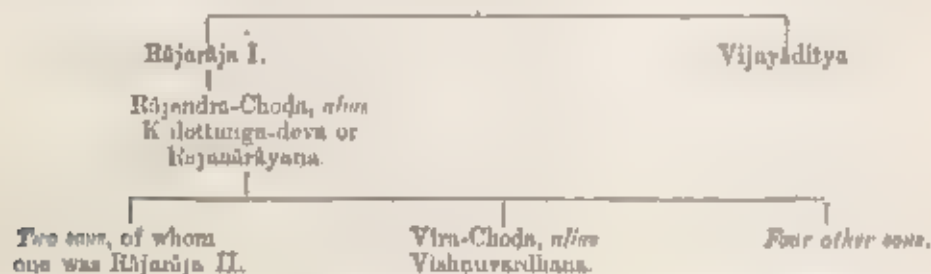
↓  
Palakesi-Vallabha.

↓  
Kirtivarman.

III. (*Lines 28-46.*) The usual succession of the Eastern Chalukyas of Vengi from Kubja-Viśhṇuvardhana to Vimalāditya.

IV. (*Lines 46-78.*) An account of the later Eastern Chalukyas during their connection with the Cholas, *vis.* :—

Vimalāditya.



The first and second parts of the *vanśavalī* need not be treated in detail, as the first is entirely mythical, and Mr Fleet considers the second to be "a mere *farraṇa* of vague tradition and Purāṇik myths, of no authority, based on the undoubted facts that the Chalukyas did come originally from the north, and held the Palatas in possession of some

<sup>1</sup> *Indian Antiquary*, Vol. XIV, p. 49. Compare line 24 of the present grant.

<sup>2</sup> *Coinc of Southern India*, pp. 68 and 150, *Indian Antiquary*, Vol. XIV, p. 393.

of the territories afterwards acquired by themselves, and on a tradition of the later Kādambas that the founder of their family was named Trilochana or Trinstra."<sup>1</sup>

The third part of the *vaṁśāvalī* agrees with Mr. Fleet's grants of Rājārāja I. and of Kulottuṅga-Choḍa-deva II.<sup>2</sup> Just as in the grant of Rājārāja I. a reign of 3 years is allotted to Dānārṇava, who is here also called Dāna-nripa, and an interregnum of 27 years is stated to have taken place after him. There follow the reigns of his sons Śakti-varman (12 years) and Vimalāditya (7 years). No mention is made of the Choḍa princess Kūṇḍavā, whom the latter married according to the grant of Rājārāja I.

We now turn to the fourth part of the *vaṁśāvalī*. The son of Vimalāditya, Rājārāja, who ruled for 41 years (*line* 47), married Ammanga-devī, the daughter of a Rājendra-Choḍa of the solar race (*verse* 7). Their son Rājendra-Choḍa (*verse* 8), Kulottuṅga-deva (*verse* 11) or Rājanārāyaṇa (*verse* 12) at first ascended the throne of Vengi (*verse* 9), conquered Kerala, Pāṇḍya, Kuntala and other countries (*verse* 10), and was anointed to the Choḍa kingdom (*verse* 11). He married Madhurāntakī, the daughter of a Rājendra-deva of the solar race (*verse* 12) and had by her seven sons (*verse* 13). When he rose to the Choḍa kingdom, he had given the kingdom of Vengi to his paternal uncle Vijayāditya (*verse* 14), who died after a reign of fifteen years (*verse* 15). Then he gave Vengi to his son Rājārāja (*verses* 13 and 16) and, when the latter had returned after one year's reign (*verse* 17), to Rājārāja's younger brother Vira-Choḍa (*verse* 18), who was crowned at Jaganātha-nagara<sup>3</sup> (*verse* 20) in Śaka 1001 (*verse* 21). As the difference between this date and Śaka 944, the date of the accession of Rājārāja I according to Mr. Fleet's grant, is equal to the sum of the intervening reigns of Rājārāja I., Vijayāditya VI and Rājārāja II ( $41 + 15 + 1 = 57$ ), it follows that Rājendra-Choḍa must have appointed Vijayāditya VI. viceroy of Vengi in the very year of his accession. The present grant of Vira-Choḍa is dated in the 21st year of his reign, i.e., Śaka 1022, or 12 years before the death of his father Rājendra-Choḍa and before the accession of his elder brother Vikrama-Choḍa.

The chief importance of the Chellūr plates consists in the light, which they throw on a portion of the history of the Chola dynasty. The large Leyden grant and some of the Tamil inscriptions contained in the present volume mention three Western Chālukya kings, who were the antagonists of three Chola kings:—

1 According to the large Leyden grant, Rājārāja-deva (see Nos. 40, 41 and 66, below) conquered Satyaśraya. This was probably the Western Chālukya king Satyaśraya II (Śaka 910 to about 936.) Consequently, Rājārāja-deva may be identified with that Rājārāja of the *Surjanamā*, whose daughter Kūṇḍavā was married to the Eastern Chālukya king Vimalāditya (Śaka 937 (?) to 944). With this agrees the Kōṅga Chronicle, which places Rājārāja's reign about Śaka 926.

2 According to Nos. 67 and 68, below, Rājendra-Choḍa-deva conquered Jayasimha. This was the Western Chālukya king Jayasimha III. (about Śaka 940 to about 964), who, in one of his inscriptions, calls himself "the lion to the elephant Rājendra-Choḍa" (see the introduction to No. 67). Consequently, Rājendra-Choḍa-deva must be

<sup>1</sup> *Ind. Ant.* Vol. VII, p. 246. *Kanarese Dynasties*, p. 19, *Ind. Ant.* Vol. XIV, p. 49.

<sup>2</sup> *Ind. Ant.* Vol. XIV, pp. 48 and 55.

<sup>3</sup> Jaganātha is a Prākṛit form of Jagannātha. Jagannātha-nagara may be identified with Jagannāthapuram, which is, according to Mr. R. Sewell, "the portion of the town of Cocanada lying south of the river." See *Index of Antiquities*, Vol. I, p. 24.



identified with that Rājendra-Chōda of the *Sūryavamśa*, whose daughter Ammanga-devī was married to the Eastern Chalukya king Rājārāja I (Śaka 944 to 985), and who may be the same as that Rājendra-Chōda, whose younger sister Kāṇḍavā was married to Vimalāditya (Śaka 937 (?) to 944). If the last identification is correct, Rājendra-Chōda-deva would have been the son of Rājārāja-deva.

3. According to the fragmentary inscription No. 127, below, and according to an inscription at Māmallapuram, Rājendra-deva conquered Āhavamalla. This was probably the Western Chalukya king Āhavamalla II or Somēśvara I (about Śaka 964 to about 990), who, according to inscriptions and according to the *Vikramānukacharita*, fought with the Cholas. Consequently, Rājendra-deva may be identified with that Rājendra-deva of the *Sūryavamśa*, whose daughter Malinirāntakī was married to the Eastern Chalukya king Rājendra-Chōda or Kulottunga-Chōda-deva I (Śaka 985 to 1034). The inscriptions do not inform us, in what manner Rājendra-deva was related to his predecessor Rājendra-Chōda-deva.

The subjoined table will show at a glance all supposed synchronisms —

Western Chalukyas.	Cholas ( <i>Sūryavamśa</i> ).	Eastern Chalukyas ( <i>Somavamśa</i> ).
1. Satyāśraya II fought with Rājārāja-deva, who was the father-in-law of Vimalāditya. (Śaka 933 to about 950.)	about Śaka 926	(Śaka 937 to 944)
2. Jayasukha III fought with Rājendra-Chōda-deva, who was the father-in-law of Rājārāja I. (about Śaka 940 to about 964.)		(Śaka 944 to 985.)
3. Āhavamalla II fought with Rājendra-deva, who was the father-in-law of Rājendra-Chōda or Kulottunga-Chōda-deva I. (about Śaka 964 to about 990.)		(Śaka 985 to 1034.)

In order to prevent its re-occurrence, I conclude with a notice to the *πρότερος ψεύδης* in all previous pedigrees of the Cholas. This was the ~~marriage~~ <sup>marriage</sup> of the two Chola kings Rājārāja and Rājendra-Chōla with their Eastern Chalukya grandsons, who seem to have received their names from those of their maternal grandfathers. In reality the Eastern Chalukya king Rājārāja I ruled only over Vengi. His son Rājendra-Chōla or Kulottunga-Chōda-deva I, though at first king of Vengi, seems to have inherited the Chola kingdom from his father-in-law the Chola king Rājendra-deva, in Śaka 985.

After the *paramārāṭh*, the subjoined inscription contains the grant itself. It is an order, which was addressed by the *paramamahādēva* Virā-Chōda-deva (*verse* 79), *atam* Viśhṇu-varādhana (*line* 78, to the inhabitants of the *Chāḍiyāṭi-viśhṇu* (*line* 81). In the 21st year of his reign (*line* 113) the king gave a village of the above-mentioned district, whose name is indistinct, but seems to have been Kolar, (*line* 102, to a temple of Viśhṇu at the *agrayāra* of Chellūru\*. This Viśhṇu temple has been ~~found~~ <sup>found</sup> (*verse* 86) by the king's *senapati* (*verse* 86) Meḷamārya (*verse* 27), *atam* Guṇaratnabhusana (*verse* 29), who had also constructed a pond at the same village of Chellūru (*verse* 34) and found two *saltas* at

\* This is the same as G. I.avad viśhṇu. *Ind. Ant.* V. 4. 215 p. 3. Perhaps both are identical with the Guṇḍavara Guṇḍavara or Guṇḍavara-viśhṇu see page 47 note 1 and connected with the modern Guḍavāla, the head-quarters of a taluqa of the Kistna District.

† See W. H. and read *Kolaru*. The name of the village may have something to do with the Kolar or Kolar Lake. *Ind. Ant.* Vol. XIV p. 264, Sewena *List of Antiquities* Vol. I p. 52 in the Guḍavāla Taluqa.

‡ This is the modern village of Chellūr whence Sir W. Elliot obtained the plates.

Drākshārāma<sup>1</sup> and Pithapurī<sup>2</sup> (verse 33). He was the son of Putana of the Mudgala-gotra (verse 24), who had received from Hajarāja<sup>3</sup> the somewhat lengthy title of Hajarāja brahma-maharāja (verse 20), by Kannabāmbā (verse 26). The adlet ends with the statement, that its executors (*upasthi*) were the five ministers (*pañcha pradhānāḥ*), and with the names of the composer and the writer.

## TEXT.

## PLATE I.

- [1.] श्रीधारा पुरुषोत्तमस्य महतो नारायणस्य प्रभोर्द्वाभीषककहान् बभूव  
[2.] जगतः । स्वष्टा स्वयंभुस्तनः । अक्षे मानसाः । सुनुरत्रिरिति यस्तस्मान्मुनेरत्रितस्तोमो वंशक-  
[3.] रम्पुर्धामुरुदिनः । श्रीकण्ठचूडामणिः । १० तस्मादसुस्तुधामुनेर्व्युधो बुधनुत्तनः । १० आतः पुरु-  
[4.] रवा नाम शक्रवर्त्ती मधिक्रमः । २० तस्मादायुस्तनो नहुषः । ततो ययाविश्चक्रवर्त्ती वंशकर्त्ता । त-  
[5.] तः पुरुः ततो जनमेजयः ततः प्राचीशः ततस्तेन्यघातिः । ततो हयपतिः ततस्सावर्धभीमः । २० त-  
[6.] तो जयसेनः ततो महाभीमः तस्माद्वैशानकः ततः क्रोधाननः । ततो देवकिः । तस्मादमु-  
[7.] कः तस्मादसकः ततो मतिधरस्मन्त्रयागयाजी सरस्वतीनदीनाथः ततः कात्या-  
[8.] यनः ततो नीलः ततो दुष्यन्तः । तस्मिन् ( ) गंगायामुनः । १० तीरपद्विच्छिन्नान्निधाय पु-  
[9.] पान् क्रमशः कृत्वा तथाश्वमेधघ्नान् महाकर्म भरत इति पालयन्तः । ततो भरताश्वम-  
[10.] न्युः । ततो हस्ती ततो विरांचनः । तस्मादन्नमिलः । ततस्सवरणः ततस्सुधन्वा । ततः परिसि-  
[11.] तः ततो भीमसन्तः । ततो मदीपनः ततश्चातनुः ततो विचित्रवीर्यः । ततः पाण्डुराजः । त-  
[12.] तः पाण्डवाः । येनादाहि विजित्य काण्डवः पठो गाण्डीविता वज्रिणः पूर्य पाशुपताश्वम-  
[13.] न्यः कसियोश्चाकाशि दैत्यान् बहून् । १० इन्द्राक्षसमभ्यग्रेहि जयिना पतुः कालिकेयादि-

## PLATE IIa.

- [14.] कान् हत्वा न्देर मकारि वंशविपिनश्छेदः कुरुणां विजो । ३० ततोऽर्जुनादभिमन्युः ततः परिसि-  
[15.] तः । ततो जनमेजयः ततः लेयकः ततो नरवाहनः ततश्चातानीकः तस्मादुदयनः ततः प्रभु-  
[16.] निष्यविच्छिन्नमन्वानस्य योध्यामिहामनासीनेष्वेकाक्षपट्टिचक्रवर्त्तिषु गतेषु तद्वन्धो विज-  
[17.] यादित्यो नाम राजा । विजिगीषया दक्षिणापयः गत्वा त्रिजोवनपञ्चवमथिनिष्य दैवदूरीहया  
[18.] लोकांतरमगमत् तस्मिन् संकले पुरोहितेन रुद्रामात्यैश्च सार्द्धमनर्ध्वनी मभ्य महादेवी  
[19.] मुष्टिः विमुनामाग्रहाः । यतस्य रुद्रास्तन्येन विष्णुभट्टसोमयाजिना महामुनि-  
[20.] प्रभातेन दुहितृनिर्दिष्टोपमभिरक्षिता मती विष्णुवर्द्धनसूत्रनमयुतः । १० सा त-  
[21.] स्य कूमरकस्य मानव्यमगोत्रहारीतिपुत्ररूपेण गोत्रकमोचितानि कर्मा-  
[22.] नि कारयित्वा तमेवर्द्धयत् । म न मात्रा विदितवृत्तातस्सन्निर्गत्य शत्रुक्यागिरी नंदा । ३०

<sup>1</sup> The name of the sacred place in the Godāvari District with a large and important temple dedicated to Parvati. See *Life of Antiquities*, Vol. I, p. 23.

<sup>2</sup> This sacred place is in the Pithapuram, the residence of the Raja of this name in the Godāvari District.

<sup>3</sup> By this, Hajarāja is the son of Vinahaditya seems to be meant.

<sup>4</sup> Read स्वयं.

<sup>5</sup> Read तैव्य.

<sup>6</sup> Read तारयोरवि.

<sup>7</sup> Read श्रीकण्ठः.

<sup>8</sup> Read श्रीमतेन.

<sup>9</sup> Read काण्डवः.

<sup>10</sup> Read स्वयं.

<sup>11</sup> Read च्छेदः.

<sup>12</sup> Read वृत्तातेन.

<sup>13</sup> Read वयं.

<sup>14</sup> It looks almost like *पु*.

<sup>15</sup> Read प्रभातेन.

<sup>16</sup> Read दारितांशुविराट्.

<sup>17</sup> Read मन्वो.



23. गवती गीरीपाराभ्य कुमारनारायणमातृगणांश्च संतर्प्य श्वेततपत्रैकशंखपञ्च-  
 24. महाशब्दपालिकेतनमतिष्ठन्न वराहलोच्छ्रनपिच्छं कुंठमिहामनमकरहोरणकनकदण्डगं-  
 25. गायमूनादीनि स्वहलक्रेमागपानि निक्षिप्तानीव ताम्राज्यचिह्नानि समादाय कङ्कवंगगाविभू-  
 26. मिनाक्षिर्जित्य मनु'नर्म्मदाभ्यं सार्कवत्तलसं दक्षिणार्धं पालयामास । तस्यालीङ्गिज-

## PLATE IIb.

27. पादित्यो विष्णुवर्द्धनभूपतेः । १०॥ पञ्चवाम्बयजाताया महादेव्याश्च मेदन् । १॥ ४०॥ तत्सुतः  
 28. पुलकेशिवल्लभम् तत्पुत्र कीर्तिवर्मा तस्य तनये स्वस्ति श्रीमता सकलभुवनसं-  
 29. स्तूयमानमानव्यसंगोत्राणां हारीतिपुत्राणां कीर्तिकी वरमसादलब्धराज्यानां म्मा-  
 30. नृगणपरिपालितानां स्वाभिमतहासेनपादानुभ्यातानां भगवन्मारापणमसादत्तमा-  
 31. सादितवरवराहलोच्छ्रने'क्षणक्षणवशिकृता'रातिमण्डलामाश्रमेधावभूयत्मानप-  
 32. विप्रीकृतवपुषा बालुक्यानां कुलमलकरिण्योस्मत्स्य'अपवच्छभेद्रस्य भा-  
 33. ता कुञ्जविष्णुवर्द्धनोष्ठादश वर्षाणि वंशी देशमपालयन् तदायमगो जयसि-  
 34. द्वाञ्छतस्यस्त्रिशतम् । तदनुज इव'राजस्तत्र दिनानि । तस्मिन्तो विष्णुवर्द्धनो नव व-  
 35. र्षाणि । तस्मिन्नुर्मगियुवराज' पञ्चविंशतिम् तत्पुत्रो जयसिहस्ययोदश तद्वरमः  
 36. कोकिलिष्वपमानान् तस्य ज्येष्ठो ज्ञाता विष्णुवर्द्धनस्त्वमुखाय सप्तविंशतम् तत्पुत्रो विज-  
 37. यादित्यमहारकोष्ठादश । तत्तनुजो विष्णुवर्द्धन'१०॥ वदविंशतम् तस्मिन्तो नरेन्द्रमृगराजोष्ठा-  
 38. चत्वारिंशत् तत्सुत' कलिविष्णुवर्द्धनोऽष्टवर्षं तस्मिन्तो गुणगाकविजयादित्यश्चतुश्च-  
 39. त्वारिंशतम् तद्वागुर्विजयादित्यस्य तनयश्चातुर्वर्षीमस्त्रिशतम् । तस्मिन्तो कोकिलिगण्ड-

## PLATE IIIa.

40. विजयादित्यस्त्वप्यासान् तस्मिन्तोम्भराजस्तत्र वर्षाणि । तत्सुतं विजयादित्यं बालमु-  
 41. खाय तावपे' मासमेकम् । तं जित्वा बालुक्यभीमसुतो विक्रमादित्य एकादश मामान्  
 42. नलाहपरान्तनुजो पुण्ड्रमच्छस्तत्र वर्षाणि । तमुखाय देशावस्मरानानुजो राजभी-  
 43. म' द्वादश वर्षाणि तत्सूनुरम्भराजः पञ्चविंशतिम् । तस्य हेमानुतो' दाननृपस्त्रीणि व-  
 44. र्षाणि तत्रस्तत्र'विंशतिवर्षाणि दैवदुरीहया बेगीमहिरनायिकाभयम् । ततो दान'१०॥र्णवसु-  
 45. त(१)शक्तिवर्म्मभूपतिर्द्वादश वर्षाणि समरसदुर्द्धि'१०॥ तत्सदनुजस्तत्र वत्सरान् भूतवत्सल ।  
 46. विमलादित्यभूपालः पालयामास मेदीनीम्' । १०॥ तत्तनयो नयशाली जयलक्ष्मीधा-  
 47. म रामराजनरेन्द्र'अत्वारिंशतमव्यानेकं च पुनर्म्महीमपालयदरिबला । यो  
 48. रूपण' म(भ,नोभवं विशदया कात्या कलानाक्षिभि भोगेनापि पुरंदरं विपुलया लक्ष्म्या  
 49. च लक्ष्मीधरं'१०॥ भीमं भीमपराक्रमेण विहसन् भाति स्म आस्वद्यशा :०॥ श्रीमन्मोमकुलक-  
 50. भूषणमणिर्द्वैतैकविनामणिः ॥ १०॥ तस्यामीदृशकस्मया सुचरितैरभ्यंगनाम्ना भुवि म-

\* Read 'प्रतिपदा'.

\* Read 'सुत'.

\* Read 'वशीकृत'.

\* Read 'इन्द्र'.

\* Read ततः तत'.

\* Read 'मोन्द'.

\* Read 'पिच्छ'.

\* Read 'वदमा'.

\* Read 'देही'.

\* Read तावपी.

\* Read 'दुर्द्धि'.

\* Read 'इनेज'.

\* Read 'सकुल'.

\* Read 'तावपे'.

\* Read 'जयति'.

\* Read 'हेमानुदी'.

\* Read 'मेदीनीम्'.

\* Read 'कुलक'.

- [61.] कपाता शुभलक्षणैकवसतिर्द्वी जगत्पावनी । या महोरिष जाह्नवी हिमवतो गौरिष ल-  
[62.] र्ध्वारिष क्षीरोवाहिवसेशर्वशतिलकाद्धानैर्द्वयोडावभूत् । [७०.] पुत्रस्तपोरभवद्वनविधा-

## PLATE III.

- [53.] मशाकेनिशेषिनामिनिहो महर्नीपकीर्तिः । गंगाधराद्विस्तुमपोरिष कार्तिकेयो रामेन्द्र-  
[54.] चोड इति रामकुलप्रदीपः । [८०.] भासामुन्नतिहेतुं मधमं वैगीश्वरत्वमभ्यास्य [१०.] पस्तेजसा  
[55.] विगंतामाक्रमदुदयं सहस्वरस्मिरि ॥ [९०.] उद्यमपञ्चनरमतापवहनकुष्ठाविलङ्घे-  
[56.] विणा सठर्वात् केरलपाण्ड्यकुलमुत्तान् निर्जिज्य देशान् क्रमात् [१०.] आह्रा मीलिषु भूभृता  
[57.] भयकृता वितेषु दुर्मैधमा कीर्तिविभुं सुधागुधामधवला पेनापिमोज्ज्वलते । [१००.] चो-  
[58.] गीशाभीलभागाप्रतिभयभुजनिर्भस्सना त्वन्विम्वन्नानाभूपाललोकमहि-  
[59.] तबहुविधानगर्भरजाभिरामम् [१०.] धत्ते मौलि पराजयो महति नृपकुले य कुलो-  
[60.] तुंगदेशो देवेन्द्रस्वायनुने मुरपतिमहिमा चोडराज्येभिषिक्त । [११०.] हस्तधामितश-  
[61.] दचक्रजलजं यं राजनारायणे लोक स्तौति स सूर्यवंशतिलकाद्धानैर्द्वयोडावर्णवा-  
[62.] त् [१०.] संभूतास्मधुरातकीति विदितास्त्रापाणेन' त्वपं लक्ष्मीमुद्वहति स्म लोकमहीता'  
[63.] देवी चरित्रोत्तमा । [१२०.] गौमीया इव निर्मला कनकमोर्वला दिनेशा इव सोणीया इव  
[64.] भूधरश्रेष्ठमहा जगत्स्तपोरत्नव' [१०.] तन्मध्ये मयविक्रमैकनित्य' श्रीरामरामं  
[65.] प्रति प्रेम्ना' वाचमिदमबोचन पिता सख्योर्ध्वराधीश्वर' । [१२०.] मया वैगीमहीरा-

## PLATE IVa.

- [66.] ज्यं चोडराजपाभिलाषिणा [१०.] मन्त्रिगृह्ये पुरा म्यस्तं विजयादित्यभूभुजि । [१४०.] स य १५-  
[67.] दशाब्दानि पञ्चाननपराक्रमः [१०.] महीं रत्नमहीनाथो विदं देवोपमो गतः । [१५०.] इत्युक्त्वा ता-  
[68.] म्भूरं दत्ता गुरुणा चक्रवर्तिना [१०.] अनिष्ठतद्वियोगोपि विनिनो' बहति स्म सः । [१६०.] श्रीपाद्वेशाभु-  
[69.] त्तनो गुरुणात्त जानु राज्यं मुत्तमित्यवेक्ष्य [१०.] संरक्ष्य वैगीभुषमेकमभ्यम् भूपरत पित्रो-  
[70.] रगमास्तमीपम् । [१७०.] तदनुक्रमध' धीरं वीरचोडं कुमारं गुणमिव तनुवत् विक्रमं चक्र-  
[71.] वर्त्त [१०.] उद्यमिव रक्षित्वं माप्य वैगीश्वरम्' वितनु शिरसि पार्श्वं भूभृतामित्यपो-  
[72.] चत् । [१८०.] इत्याशिषं समधिगम्य नृपावबध्नाम्' देव्यास्तधात्र' जनपद्वितपात्  
[73.] क्रमेण [१०.] आनम्य तानवननोवरजै कुमार' [१०.] सृष्टः [१०.] त्वदेशगमनाय स तैः कथं चित् । [१९०.]

## शत्रुभ्यां-

- [74.] तमपास्य रामनिकरान्छाया धाम्नापरान् दुर्द्धं सान्निनिवर्त्य भूकरोलिनीं' कृत्वा तमा' नंदिनीम् [१०.] आ-  
[75.] कृतो म' म नाय' नामनगरीहृष्योदघादि विभुर्लैगीभूतलभूषणं नृपसुतो बालार्ध-  
[76.] बिबधुति । [२००.] शाकाब्दे शशिवह वै दुगणिते सिंहाधिकुडे' रवी चन्द्रे इन्दिमति त्रयोदशति-  
[77.] धी' वारे गुरावर्द्धधिके [१०.] लमेथ अरणे समस्तजगतीराज्याभिषि'क्तो मुदा' लोकस्पोड-  
[78.] हति स्म पट्टमनय' श्रीवीरचोडो नृपः । [२१०.] स मर्कलोका' अयश्री' विष्णुवर्द्धनमहारा-

\* Read मय

\* Read 'निर्मलना',

\* Read 'मय'.

\* Read चित्तो,

\* Read नृपावबध्ना',

\* Read तया,

\* Read 'तिपो,

\* Read कीर्तिविभु,

\* Read 'वीर',

\* Read 'नित्य',

\* Read 'मय',

\* Read 'हस्तधाम',

\* Read 'जगत्पावनी',

\* Read 'वीर',

\* Read 'महिता',

\* Read इत्या,

\* Read इतीवरत्न',

\* Read भूकरोलिनी',

\* Read 'कडे',



## PLATE IVb.

- [79] आधिराजां राजपरमेश्वरः परमभाहेश्वरपरममहाराजः परमत्रय स्रण्यश्रीवीर चांडदेव गुह-  
 [80] षाटिविषयनिवासिनो राष्ट्रकूटममुखान् कुट्टनिनस्तर्द्वान् समाहूय 'म' त्रिपुरोहितसेनाप-  
 [81] तियुवराजदौवारिकसमस्तमित्थमाज्ञापयति । पधा' । पावने ब्रह्मवशेभूत्परमाकादशानः' । १०  
 [82] मुनीदो मुद्रायो नाम सीरोइ इव श्रद्धमाः । [२२०] येनानक्या'नुभावेन समाहूते दिवाकरे । १० यस्य प-  
 [83] टिस्तमादिष्टा रविषेष्टामयेष्टत । [२३०] आसीत्पवित्रवारिजलद्रोत्रे गोप्रवर्द्धन [१०] दिशो निजय-  
 शोधाम्ना द्यो-  
 [84] तपन् पोतनाह्वय' । [२४०] गुणाधिको गुणसेन राजराजाधिपेन य' । १० राजराजब्रह्ममहाराजनाम्ना  
 85. स्तुतो मुदा । [२५०] तस्य पुण्यनिधेः पत्नी कञ्जमाया अगवता । १० अत्रेरिवानसूयासीदनमूय । १०  
 86. गुणोन्नता । [२६०] मुनमिव वसुदेवाह्वेयकी वामुदेवं गुहमिव गिरिकन्या नन्दन चद्रमीले । १०  
 87. अथ तनयमसूत भ्रितिधि' सा च तस्मादविलविबुधसपैरीडितभ्मेष्टमार्यम् । २७० उद्दामधा-  
 [88] मविमलीकृतदिग्विभागे नित्योदयस्थितिमति प्रविकसितपद्म' । १० पत्रोदिने निखिलबन्धुकुलानि लक्ष्मीर-  
 [89] ध्यास्त वारिजवनानि विवम्बतीव । [२८०] यस्मिन्नाश्रीत'वत्सले कनयुगाचरैकधरे स्थिति विभ्राणा  
 गुणरत्नधु-  
 90. षण इति प्रख्यातनाम्नि स्वयं [१०] सत्यत्यागपराक्रममभूतयस्संभूय सख्ये गुणा वर्द्धने  
 [91] गुणराशिलोपनिपुण निश्चित्य कालं कलिम् । [२९०] धिरो नित्यानुरक्तो दृढ'निशितमतिर्ब्रह्मवंशप्रदीपो  
 92. लक्ष्मीभूरिद्धतेजा नयविनयनिधिश्शास्त्रशास्त्रप्रवीण' । १० मान्यश्लेष्त्र'सारस्थिर इति च यथा साद-  
 [93] रं सप्तसादं मेना 'पत्येभित्तिको वहति जनमुदे पटमारोपितं य' । ३००. शुश्रूषया गुरुजनं "

## PLATE Vb.

- [94] अरितेन लोकम्मा नेन च'भुजतमिष्ठधनेन शिष्टान् । १० यो माम्म दीय नि'खि ल सि निराग्यमार-  
 सात्स्याभिनन्द-  
 [95] यति भक्ति 'भरेण दौ रि' ॥ ११० ॥ यस्य'मार्गणभूमिषु प्रतिदिने प्रक्षार्यमानामितक्षोणीदेवसमूहपाथ-"  
 विगल्लहारिण-  
 [96] बाहैशुभे । १० शश्व म्मार्गस'हस्तपूरिभिरक्षो गंगाप्रवाहा जिता देवेष्वन्वयतमस्य पादगलिता मार्गत्रया-  
 यासिताः ॥ १२० ॥  
 [97] । दाक्षारामे" पावने पुण्यभाजा पुण्यसेत्रे वीधपुम्यो' च येन । १० मोकु भीत्या प्रत्यहं' ब्राह्मणनामा-  
 कल्पवृक्षं कल्पि-  
 [98] त सत्रयुग्मे । ३३० खलुक्तनामप्रथिताभिरामशिष्टाग्रहारोत्तरदिग्विभागे । १० महत्तटाकं म्मभुराचुपुर्णम-  
 [99] चीकरद्य करुणारसात्मा । [३४०] विप्रैरगस्त्यमतिमैरसंख्यैस्त्रित्योपभोग्येन शशिमधेन । १० यद्धारिणा-  
 किं हसतीव भू-  
 [100] यो निश्शेषपीत कलशोद्धवेन । [३५०] महौजमा तेन महामहिम्ना ग्रामस्य तस्यापरदिग्विभागे । १०  
 निम्मीपितं धर्म-

1 Read संया.

2 Read श्रीमिधि.

3 Read धीरो.

4 Read क्षेपा.

5 भक्ति is entered below the line

6 Read वीठपुयो.

7 Read 'वर्द्धना'.

8 Read 'पद्ये.

9 Read हृष्ट.

10 The *anuvāsa* is repeated at the beginning of the next plate.

11 Read 'पाप'.

12 प्रत्य is entered below the line.

13 Read येनानक्या'.

14 Read भिल'.

15 Read मान्य' कलेन्द्र'.

16 Read दाक्षारामे

17 Cancel the *anuvāsa*.

- [101.] परायणेन विष्णोर्गृहं वैष्णवपुंगवैर्न । १६०. समुत्तने चंद्रमरीचिगीरे लक्ष्मीनिवासे नयनाभिरामे । १०]  
 [102.] तत्राविरासीन्स्वयंभवे' देवो लक्ष्मीपतिर्लक्षितशोभयत्क' ०.] । १७०. तस्मै श्रीविष्णुमहद्वारकाय प्रत्यहं चरुच-  
 [103.] लिपूजार्थं दण्डहस्तुदीन नवकर्म्मार्थं च भवद्विषये कोलाह' नाम ग्रामस्मर्त्तकपरिहारेण]  
 104. देवयोगीकृत्य उदकपूर्वकं दत्त इति विदितमस्तु चः अस्य ग्रामस्य सीमान. पूर्वत' कु'  
 [105 to 108 are illegible.]  
 109. \* \* \* \* \* सीमा ॥ अस्योपरि न केनचिद् १०'घा क'र्त्तव्या । प' करो'ति स

## PLATE Vb.

- [110.] पञ्चमहापातकयुक्तो भवति । तथा चोक्तं भगवता व्यासेन । स्वदत्तां परदत्तां वा धो हरे न व  
 [111.] मुन्धता । ०. चाष्ट वर्षमहस्वाणि विद्यायां ज्ञापने क्रिमि । गामेको स्वर्णमेकं वा भूमेरप्येक'मगु-  
 [112.] ल । हरश्चरकमाप्नोति धावदाभूतसंश्रय । बहुभिर्बभूवुषा दत्ता बहुभि श्रामुपा'लिता । यस्य  
 [113.] पश्य यदा भूमिस्तस्य तस्य नदा कल । श्रान्तिजपराज्यसंवत्सरे एकविशे दत्तम्यास्य  
 [114.] शशानम्याहतिः पञ्च प्रधाना काव्यकर्त्ता विदपभट्ट लेखक पेन्नाचारि ।

## TRANSLATION.

(Verse 1) From the lotus-flower, which rose from the navel of the abode of Śrī, the supreme spirit, the great Lord Narayana (Vishnu) there was born Svayambhū (Brahman), the creator of the world. From him there sprang a spiritual son, called Atri. From this saint Atri there arose Dama the founder of a race, the master-ruled, the great-jewel of Śrīkantha (Śiva).

(Verse 2) From this producer of nectar there sprang Budha, who was praised by the wise. From him there was begotten a vaious emperor called Parikramas.

(Line 4) From him (came) Āyā, from him Nabhaka, from him the emperor Yaxatti, the founder of a race, from him Paru, from him Jāmarjaya, from him Prachin, from him Saruvayati, from him Haryapati, from him Saravachakura, from him Jayasena, from him Mahābhayana, from him Adanaka, from him Krodhanana, from him Devaki, from him Rādhuka, from him Kishnaka, from him Mahavara, the performer of great sacrifices and lord of the Sarasvatī river, from him Kalyasana, from him Nila, from him Dushyanta. His son was he who, having placed sacrificial posts in an interrupted line on the banks of the Gaggā and Yamunā and having successively performed the great rite called horse-sacrifice, obtained the name of Bhārata. From this Bharata (came) Bhāmanya, from him Hastin, from him Virohana, from him Ajādhaka, from him Saṅgarana; from him Sudhanvan, from him Parikshit, from him Balamasana, from him Pralipana, from him Śantana, from him Vichitravīrya, from him Pāndu-rāja; from him the Pāṇḍava.

(Verse 3) (From) that victorious bearer of the bow-gadgada, who, having conquered (under) the banner of the lion-archer, burnt the hermitage of the Kāśyapa forest, who, a squared tree was born of his son (Sena) in battle from Sena the enemy of Ajādhaka who, having killed Kṛakva and many other Dātyas, partook of the food of Lakṣṇa's throne, and who would destroy the forest-hermitage of the lord of the Kurus,—

\* Read विष्णोर्गृहं.

\* Read "हस्तुदिन."

\* Read 'पुंगवैर्.

\* Read परदत्ता

\* Read 'मेव.

(Line 14.) From that Arjuna (*came*) Abhimanyu; from him Parikshit; from him Janamejaya, from him Kahomuka, from him Naravāhana, from him Śatānika, from him Udayana. When, commencing with him, fifty-nine emperors, whose succession was uninterrupted, and who sat on the throne of Ayodhyā, had passed away, a king of this race, Vijayāditya by name, went to the Dekhan (*Dakṣiṇapatha*), in order to conquer (*it*), and attacked Trilochana-Pallava, (*but*, through ill-luck he went to another world.) During this battle, his great queen, who was pregnant, reached together with the family-priest and the old ministers an *agradhāra* called Mugivenu, and, being protected like a daughter by Viśvabhakta-somnājin, a great ascetic, who dwelt there, she gave birth to a son, Viśnuvardhana. She brought him up, having caused to be performed for this prince the rites, which were suitable to (*his*) descent from the double *gotra* of those, who belonged to the *gotra* of the Mānavyas and were the sons of Hārītī.<sup>1</sup> And he, having been told the (*above-mentioned*) events by his mother, went forth, worshipped Nandā, the blessed Gaurī, on the Chālukya mountain, appeased Kāmā (*Skanda*), Nārāyaṇa (*Viṣṇu*) and the assemblage of (*divine*, mothers, assumed the insignia of sovereignty which had descended (*to him*) by the succession of his race, (*but*) which had been, as it were, laid aside, (*viz*) the white parasol, the single conch, the five *mahādhvaja*s, the flags in rows,<sup>2</sup> the *pratalhakkā* (*drum*), the sign of the bear, the peacock's tail, the spear, the throne, the arch (*in the shape*) of a *mādhava*,<sup>3</sup> the golden sceptre, (*the signs of*) the Gaṅgā and Yamunā, *etc.*, conquered the Kadamba, the Gaṅga and other princes, and ruled over the Dēchan (*Dakṣiṇapatha*), (*which is situated*) between the *Varuṇa* (*of Hima*) and the (*river*, Narmadā (*and the revenue from which amounts to*) seven and a half *lakṣas*.<sup>4</sup>

(Verse 4.) The son of this king Viśnuvardhana and of (*his*) great queen, who was born from the Pallava race, was Vijayāditya.

(Line 27.) His son was Pulikeśi-Vallabha. His son was Kirtivarman. His son,—Hāṇ.<sup>5</sup> Kulja-Viśnuvardhana, the brother of Satyāśraya-Vallabhendra, who adorned the men of the glorious Chālukyas, *etc.*<sup>6</sup> ruled for eighteen years over the country of Vengī, his son Jayasimha-Vallabha for thirty-three (*years*); his younger brother Indra-rāja for seven days; his son Viśnuvardhana for nine years; his son Maṅgi-yuvārāja for twenty-five (*years*), his son Jayasimha for thirteen (*years*), his younger brother Kakkali for six months, his elder brother Viśnuvardhana, having expelled him, for thirty-seven (*years*); his son Vijayāditya-bhadraka for eighteen (*years*), his son Viśnuvardhana for thirty-six (*years*); his son Narendra-mrigarāja for forty-eight (*years*); his son Kavi-Viśnuvardhana for one and a half years, his son Guṇagīrka-Vijayāditya for forty-four (*years*), Chālukya-Bhīma, the son of his brother Vikramāditya, for thirty (*years*), his son Koṭṭabhaṅganda-Vijayāditya for six months, his son Ananta-rāja for seven years, having expelled his infant son Vijayāditya, Tādapa (*reigned*) for one month, having conquered him, Vikramāditya, the son of Chālukya-Bhīma, (*reigned*) for eleven months, then Yuddhamalla, the son of Tādapa-rāja, for seven years, having expelled him from the country, Rāja-Bhīma, the younger

<sup>1</sup> The Chālukyas claim descent from both the Mānavya and the Hārita gotras.

<sup>2</sup> On *pāṭikāṇa* see *Ind. Ant.* Vol. XIV, p. 194.

<sup>3</sup> *Mādhava-lakṣaṇa*, 'an honorary wreath or string of flowers &c. raised upon poles and carried in front of him, as an emblem of distinction'; Sanderson's *Canaroe Dictionary*.

<sup>4</sup> The above passage has been previously translated by Mr Fleet *Ind. Ant.* Vol. VII, p. 215.

<sup>5</sup> This passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

brother of Amma-rāja, (*ruled*) for twelve years; his son Amma-rāja for twenty-five years, Dāna-nṛpa, his brother from a different mother, for three years. Then the country of Vengi was through ill-luck without a ruler for twenty-seven years. Then king Sakt-varman, the son of Dānārṇava, ruled over the earth for twelve years.

(*Verses 6.*) Then his younger brother, king Vimaladitya, who was kind to (*all*) beings, ruled over the earth for seven years.

(*Line 48.*) His son, king Rājārāja, who possessed political wisdom, and who was the abode of the goddess of victory, ruled over the whole earth for forty-one years.

(*Verses 6.* He whose fame was brilliant, who was the only jewel which adorned the glorious race of the moon, and who was the only jewel which fulfilled the desires of the distressed, surpassed Cupid by his beauty, the moon by his pure splendour, Parādhara (*Indra*) by his possessions, (*Vishnu*) the Leaser of Lakshmi by his great prosperity, and Bhīma by his terrible power.

(*Verses 7.*) He had a spotless queen, Ammatyga by name, who was famed on earth by her good deeds, who was the only abode of lucky marks, who purified the world, and who sprung from Rājendra-Choḍa, the ornament of the race of the sun, just as Gaṅgā from Jāhnu, Gaurī from Ilmuvat and Lakshmi from the milk-ocean.

(*Verses 8.* Just as (*Siva*, the bearer of Gaṅgā and (*Iddevati*, the daughter of the mountain had a son called Kārttikaya, these two had a son called Rājendra-Choḍa, who annihilated the multitude of his enemies by his irresistible power, whose fame was worthy of *praso*, and who was the light of the warrior-caste.

(*Verses 9.* Having at first occupied the throne of Vengi, (*which became*) the cause of the rising of his splendour, just as the sun at noon occupies the eastern mountain, he conquered (*all*) quarters with his power.

(*Verses 10.* Having burnt all foes with the rising and fierce fire of his valour, and having successively conquered Kerula, Pāṇḍya, Kuntala and all other countries, he placed his commands on the heads of princes, the pain of fear in the hearts of fools and his fame, which was as white as the rays of the moon, in (*all*) quarters.

(*Verses 11.* Kṛattungā-deva, the most eminent of the great warrior-caste, whose might resembled that of the king of the gods (*Indra*), was anointed to the Choḍa kingdom, which was not inferior to the kingdom of the gods, and put on the tiara, embellished with invaluable gems of many kinds, which had been sent by various kings, who were exceedingly afraid of the threatening of his arms, which were as formidable as the terrible coils of the serpent-king.

(*Verses 12.* He in whose hands the conch, the discus and the lotus were shining, and whom (*therefore*) the world praised as Rājanārāyaṇa i.e., a *Vishnu among kings*), married (*as it were* Lakshmi the wife of Vishnu), herself who was known by her other name, viz., Maṇḍarāntakī, and who (*just as the goddess Lakshmi*) from the ocean, arose from Rājendra-deva the ornament of the race of the sun, a queen who was praised in the world and exalted by her deeds.

(*Verses 13.* To these two there were born (*seven*) sons, who were as pure as the (*seven*) streams of the Gaṅgā, who, like the *seven* Ādityas, had destroyed the darkness (*of sin*), and who, like the *seven* mountains, were able (*to undergo*), the fatigue of supporting the earth.

\* With *rājakuṇḍalī* compare *parārdhyo mahati nṛpakule* in *verses 11.*



To (one) among these, the illustrious Rājārāja, who was the joint abode of piety and valour, (his) father, the lord of the whole earth, affectionately addressed the lord winged with —

(Verse 14) "Being desirous of the Choda kingdom I formerly conferred the kingdom of the country of Vengī on my paternal uncle, King Vajrayātya."

(Verse 15) "Having ruled over the country for fifteen years, this god-like prince, who resembled the five-faced *Viṣṇu* in power, has gone to heaven."

(Verse 16) This obedient one (viz., Rājārāja) took up that burden (viz., the kingdom of Vengī,) which the emperor, (his) father, gave him, with these words though he did not like the separation from him.

(Verse 17) "The kingdom is not such a pleasure as the worship of the illustrious feet of the elders"; considering thus, he returned to his parents, after having ruled over the country of Vengī for one year.

(Verse 18) Then the emperor spoke to his (viz., Rājārāja's) younger brother, the brave prince Vira-Choda, who seemed to be an incarnation of the quality of valour. "Having ascended the throne of Vengī, place thy feet at the heads of other kings just as the sun, having ascended the eastern mountain, places his rays on the peaks of the mountains."

(Verse 19) Thus having successively obtained the powerful blessing of the king, of the queen and of his two elder brothers, having bowed to these and having been bowed to by his younger brothers, the prince was with difficulty prevailed upon to start for his country.

(Verse 20) Having driven away his enemies, having eclipsed with his splendour the other crowns of kings, having stepped on the wicked and having made the earth rejoice, the lord, the ornament of the country of Vengī, the king's descendant, the palm in the town called Tāganatha, ascending the disk of the morning-star, who, having driven away the darkness, having crowned with his splendour the other crowns of stars, having stepped on the wicked, and having ruled the two great kingdoms as the eastern mountain.

(Verse 21) In the *Saka* year, which was marked by the moon, the pair of eclipses and the moon (viz., 1031) when the sun stood in the *śrāvaṇa* with the moon waxing, on the thirteenth day, on a Tuesday, when the *śrāvaṇa* was the *signa* and in the *nakṣatra* *Śaravā* having been invited to the kingdom of the whole earth, the illustrious Vengī-Choda joyfully put on the crown of the world.

(Verse 22) This ascendant of the whole world, the illustrious Vāshnavardhana, the king of great kings, the supreme master of kings, the devout worshipper of Mahadevara, the great hero, the most pious one, the descendant Vira-Choda, having called together all the nobles, viz., heads of provinces, &c., who inhabit the district of Guadavati, thus, in his dominions in the presence of the ministers, the family priest, the commander of the army, the heir-apparent and the door-keeper:—

(Verse 23) Just as the moon, in the darkness there was, the pure race of Brahman and his relatives, his Mandarika, whose enjoyment was extremely good.

(Verse 24) When he, whose power was compared to the sun, his staff performed the action of the sun at his command,

\* The point in the original shows that Vengī-Choda had at least three younger brothers according to verse 19, their number was four.

\* This seems to be the second meaning of *śrāvaṇa* *signa*.

(Verse 24) In his *gotra* there was a certain Potana, whose deeds were pure, who made his *gotra* prosper and who illuminated the quarters with the splendour of his fame.

(Verse 25) This virtuous one was joyfully praised by the lord Rājārāja, who knew (how to appreciate) virtues, by the name of Rājārāja-brahma-maharāja (i.e., the great king of the brāhmanas of Rājārāja).

(Verse 26) Just as the wife of Atri was Anasūyā, the wife of this treasure-house of merit was Kinnamāliba, who was praised in the world, and who was exalted by the virtue of freedom from envy (*anasūyā*).

(Verse 27) Just as Devaki bore from Vasudeva a son called Vasudeva (*Krishna*) and just as the mountain-daughter (*Pārvatī*) bore from the moon-crested *Śiva*, a son called *Īśāna*, thus she bore from him a son called Medamārya, who was a treasure-house of prosperity, one who was praised by all the assemblies of wise men (*or gods*).

(Verse 28) After he was born, prosperity dwelt on all the crowns of his relatives, just as on the groups of lotus-leaf were at the rising of the sun, for (like the sun) he purified the quarters with his unobscured splendour, was daily in the state of rising and was possessed of a blossoming lotus (*-face*).

(Verse 29) Having acquired the *kāṅga* which is skilled in planting heaps of virtues — all virtues, (i.e., truthfulness, liberality, prowess, &c.), prosper, abiding jointly in him, who is one to all ages who is alone constant in a constant (which is worthy) of the *kāṅga*, and who is loved by the many (i.e., *Vararātra* *hāṣana*), i.e., he who is adorned with jewel-like virtues.

(Verse 30) Because he was firm always attached, of strong and sharp mind, a knight of the race of Brāhmaṇa, at hand of prosperity, possessed of blazing splendour, a treasure-house of ability and courage, skilled in sciences and in weapons, worthy of honour and as hard as the substance of the peak of mountains, he was respectfully and graciously accented by the *śaṅkha* (*or conch*) of his army (*śaṅkha*), and wears the turban which was placed (on his head) to the delight of the people.

(Verse 31) He rules the earth by his children, the world by his conduct, his relations by reason, the gods by merit, with trees, with myself by his patience in bearing my kingdom of earth, heaven and sea. I am, by great devotion.

(Verse 32) All the *ananta* (*infinite*) streams of water, which drop from the feet of innumerable crowns of earth-gods (i.e., *ananta*), wonderfully perfect their lotions in his court-yard, and which enter by the thousands of paths, surpass the streams of the Gārgā, which drop from the feet of one of the gods (i.e., *Indra*), and which are tired of their three paths (viz., *heaven, earth and the lower world*).

(Verse 33) At his *Itarāṣṭak* and at the sacred place of Pithapuri, this charitable man joyfully makes two *śrāddha* for brahmanes, in order that they might only enjoy their meals (there) till the end of the *śulpa*.

(Verse 34) On the north side of a *śaṅkha* (*or* *ananta*) of good people, which is famed by the name of Chelur — he whose nature is full of compassion caused to be constructed a large pond which is filled with sweet water.

(Verse 35) As the water which gathers like the moon and which is daily enjoyed by numberless brāhmanas who resemble *Agastya*, this pond repeatedly engas, as it were, at the ocean, which was completely drunk up by the girth-horn (*śaṅkha*).

(Verse 36) On the west side of that village, this powerful, mighty and charitable chief of the Vaiṣṇavas caused to be built a temple of Vishnu.



(*Verse 97*) In this lofty (*temple*), which is as white as the rays of the moon, which is the abode of splendour or *Lakṣmī*, and which pleases the eye, the god himself, who is the husband of *Lakṣmī* made his appearance, his couch and discus being distinctly visible.

*Line 102* "Be it known to you, that to this blessed lord *Viṣṇu*, I gave for the (the performance of) *charu*, *bali* and *puja* and for the repairs of gaps and cracks [the village called *Kolāga*] in your district [with exemption from all taxes, making it the property of the temple, with a libation of water.]"

(*Line 104*) [The boundaries of this village are —on the east ————]

(*Line 109*) Nobody shall cause obstruction to this (*grant*). He who does it, becomes possessed of the five great sins. And the holy *Vyāsa* has said [Here follow three of the customary imprecatory verses.]

(*Line 115*). The executors (*gṛhapati*) of this edict (*śāsana*), which was given in the twenty-first year of the glorious and victorious reign, (were) the five ministers (*pāñcha pradhānāḥ*). The author of the poetry was *Vaddaya-bhutta*. The writer (was) *Poundachāri*.

## PART II.

## TAMIL AND GRANTHA INSCRIPTIONS.

## I.—INSCRIPTIONS AT MĀMALLAPURAM

## No. 40. ON THE SOUTH BASE OF THE SHORE TEMPLE.

This inscription is dated in the twenty-fifth year of Ko-Rājarāja-Rājakesarivarman, *alias* Rājarāja-deva. It states, that the king "built a jewel-like hall at Kāndakūr" and then gives a list of the countries, which he is said to have conquered. Among these Vāṅgaī-nāḍu is the well-known country of Veṅgi, Gaṅga-pāḍi and Nulamba-pāḍi are found on Mr. Kie's Map of Mysore, Kūṣanatalai-nāḍu, "the western hill-country" is Coorg, Kōḷam is Quilon, Kālīṅgam is the country between the Godāvari and Mahānadi rivers, Īra-man-lālam is Ceylon, Irattā-pāḍi is the Western Chālukyan empire,<sup>1</sup> and the Śeriyas are the Pāndyas. I have been unable to identify Taḍigai-pāḍi.

Sir Walter Elliot's and Dr. Burnell's tentative lists of Chola kings<sup>2</sup> contain a king Rājarāja, who reigned from 1028 to 1054 A.D. These figures rest on three Eastern Chālukya grants, of which two have since been published by Mr. Fleet and one has been edited and translated above (No. 39). From these three grants it appears, that the Rājarāja, who reigned from Śaka 844 to 985, was not a Chola king, but a king of Veṅgi, and that his insertion in the list of Chola kings was not a forgery but a mistake.

The historical portion of the present inscription is almost identical with lines 166 to 173 of the large Leyden grant<sup>3</sup> and must belong to the same king. The Leyden grant states that Rājarāja conquered Satyaśraya (line 60). This name was borne as a surname by no less than six of the earlier Western Chālukya kings and was also the name of one of the later Western Chālukyas. From certain unpublished inscriptions of the Tanjore Temple it can be safely inferred, that Rājaraḍa-deva was the predecessor of Rājendra-Chōla-deva, the enemy of the Western Chālukya king Jayasimha III, who ruled from about Śaka 914 to about 1012. Hence the Satyaśraya mentioned in the Leyden grant might be identified with the Western Chālukya king Satyaśraya II, who ruled from Śaka 844 to about 850,<sup>4</sup> and the Chōla king Rājarāja, who issued the large Leyden grant and the inscriptions Nos. 34, 41 and 42 of the present volume, with that Rājarāja of the *Saṅga-māṇḍa*, whose daughter Kāṇḍava was married to the Eastern Chālukya king Viṇḍa-ditya,<sup>5</sup> who reigned from Śaka 937<sup>6</sup> to 1011. As Rājarāja-deva boasts in his inscriptions of having conquered Vāṅgaī-nāḍu, the country of the Eastern Chālukyas, this marriage was probably a forced one on the part of his son-in-law of Viṇḍaditya.<sup>7</sup> The

<sup>1</sup> *Mysore Inscriptions*, p. lxxiv.

<sup>2</sup> See the introduction of No. 67, below.

<sup>3</sup> *Coina of Southern India*, p. 151; *South-Indian Palaeography*, 2nd edition, p. 40.

<sup>4</sup> Dr. Burgess' *Archaeological Survey of Southern India*, Vol. IV, p. 204.

<sup>5</sup> See the introduction of No. 67, below.

<sup>6</sup> Mr. Fleet's *Kannur Dynasties*, p. 42.

<sup>7</sup> *Indian Antiquary*, Vol. XIV, p. 50.

<sup>8</sup> See the remarks of Dr. Burnell, *S. I. Palaeography*, 2nd edition, p. 22, note.

identification of the Rajaraja-deva of the Layan grant and of Nos. 40, 41 and 68 with the father of Kāṇḍava is confirmed by the *Āṇḍa Chronicle* where some of his charities are stated in Śaka 926. The *Āṇḍa Chronicle* further suggests the probability of identifying Kāṇḍavar with Rajaraja-deva by a line with *vaṇḍambaran*, as it records that he enlarged the temple at Uṇḍanāram and erected all kinds of towers, walls, *gopurams*, *gates*, etc., and other matters.

From it and the next following inscription we learn that Māṇḍapāram belonged to Āṇḍi-nāṭṭa division of Āṇḍi-kottam, and that the name of the Shre Temple was Jalasivama. The purport of the inscription is a new division of the land of the town of Māṇḍapāram, which had been agreed upon by the citizens.

## TEXT.

- [1.] ஸ்ரீ [1°] திருமண பெர.
- [2.] ஸரபெரு கைசெய்கி[ய]மகாசெ.
- [3.] யுரி[க]ம பூ[ட]ம மன[செ]யசெ.
- [4.] கருமகை கைமத[செ]ய செயசெ.
- [5.] கைமத[செ]ய கைமத[செ]ய கைமத[செ]ய
- [6.] கைமத[செ]ய கைமத[செ]ய கைமத[செ]ய
- [7.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [8.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [9.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [10.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [11.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [12.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [13.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [14.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [15.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [16.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [17.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [18.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [19.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [20.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [21.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [22.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [23.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [24.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [25.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [26.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [27.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [28.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [29.] கருமகை கைமத[செ]ய கைமத[செ]ய
- [30.] கருமகை கைமத[செ]ய கைமத[செ]ய

<sup>1</sup> *Madras Journal*, Vol. XIV, Part I, p. 17.

Inscr. of Āṇḍi-nāṭṭa division of Āṇḍi-kottam uses the term "the fifty villages called after Pudukkottai" (Pudukkottai), which occurs in Nos. 33 (or No. 41).

- [31.] கவும் [1°] கூறிட்ட பரிசெ மனையும் நிலை-  
 [32.] ம் விந்நகவும் நந்திவைக்கவும் பரிசு-  
 [33.] [உ]ரணஞ்செய்ய பெறுவதாகவும் [1°] தி-  
 [34.] லமும மனையும் உ[மடை]த[த] பரி[செ]ச  
 [35.] [உ]கூணஞ்செய்து குபேயதாகவும்-  
 [36.] ம் [1°] முன்புள்ள கௌணஞ்ச[ரணம்] ௫-  
 [37.] தீவதாகவும் [1°] கூ[மடை]த[த] தீவமாக-  
 [38.] சரிந் தினத பத்துருவில ப[ழ]மக்க-  
 [39.] ன் ஆவவகடதுகடையனெ பெறு-  
 [40.] வாகவும் [1°] மஞ்செகத்தில் தினத-  
 [41.] ன் துத மனக்குவக[ரு]வதாகவும் [1°]  
 [42.] நிலமின்றியெ பதினாறு வயலின்  
 [43.] மென் விவாபாசஞ்செய்திருப்பாரா  
 [44.] அனாக்கழஞ்ச பொன்னும் கூலி-  
 [45.] கஞ்சசெய்திருப்பாரா அனாக்கா-  
 [46.] ம் பொன்னும் ஏ-  
 [47.] ருடையதாய் வ-  
 [48.] ரிகாக்கு முவாரா-  
 [49.] க்காப்பொன்னு-  
 [50.] ம் ஆண்டு வாரா-  
 [51.] க்கொவ்வதாகவும் [1°]  
 [52.] இடபரிசு அன்றெ-  
 [53.] ன்ருகா மெ[ல] வெ-  
 [54.] து இருபத்தைக்கழஞ்ச பொன் உண்-  
 [55.] டக்கொவ்வதாகவும் [1°] இடபரிசு ஏம்-  
 [56.] மிலவினாது ஆவமெய் செயதெ-  
 [57.] ம் காரத்தொழும் பெரிசுமைபொ-  
 [58.] மும [1°] இடபரிசு காரத்தாரும் பெரிசு-  
 [59.] காமபாருஞ்சொல்லு எழுதினென்  
 [60.] இன்னகாத்த காரத்தார் திருவ-  
 [61.] க்கார் மனரி கண்ட ஞன் திருவெனரை  
 [62.] முவாரிசுத்துளாதுத்துவனென் [1°] தி-  
 [63.] கை என்னெழுத்து [1°]

## TRANSLATION.

Had 'Prosperity' In the twenty-fifth year of (*the reign of*) the illustrious Ko-Rāja-rāja-Rājakesarivarman, *also* the illustrious Rājarāja-deva, who,—while both the goddess of fortune and the great goddess of the earth, who had become his exclusive property, gave him pleasure, was pleased to build a jewel (*-like*) hall (*at*) Kāndulār and conquered by his army, which was victorious in great battles, Vengai nādu, Gaṅga-pādi, Nāraṇḍi-pādi, Tāligai-pādi, Kudamaṇai-nādu, Kollam, Kalingam, Irā-mandalam, which is famed in the eight quarters, and Iratta-pādi, (*the revenue from which amounts to seven and a half lakhs*), who,—while his beauty was increasing, and while he was resplendent *to such an extent*, that he was always worthy to be worshipped,—deprived the Śervas of their splendour,—We, the middle-aged citizens of this town, unanimously made the following contract, while assembled in the *tiruvāḍavannu* to the south of (*the temple of*)

Jalafayana-deva at Māmallapuram, the chief town of the fifty villages called after) Pudukkudayā, Ekadhira, which form part of Īmār-kottam.

(Line 2). The wet land, white (?) land, garden land, dry land and all other taxable (?) land of our town shall be divided into four lots of one hundred *magas*<sup>1</sup>. One lot of (the land) which has been divided into four lots according to this contract<sup>2</sup> shall be a lot of twenty-five *magas* which belongs to the inhabitants of (the quarter of) Kādu) alidagu-śari (அலிதகு-சரி) Śāṅkara-pāṭi, of this town. The remaining three lots shall be a lot of seventy-five *magas*. The *magas* (of this and included in) the contract of division into lots may be sold, mortgaged, or used for market purposes, but, the *magas* (of the land) shall be given away as defined by the contract of the division into lots. The previous partition shall be wholly cancelled. The fruit-trees, which stand in the various parts of the land divided into lots, shall be enjoyed by the owner of the respective lot. Those (trees) which stand on the causeways between the *magas*, shall belong to (the whole of) the hundred *magas*. Among those who are without and are over the age of sixteen, —from those who are engaged in trade and a *kaṇṇa* of gold per *magam*, from those who work for hire one-eighth of a *panam* for each turn as *longham*<sup>3</sup> — three-eighths of a *pana* shall be taken at the end of the year. From those who do not submit to this contract further twenty-five *kaṇṇas* of gold shall be taken besides as a fine. We the middle-aged citizens of the town, have unanimously established this contract.

(Line 38). I Tiruvalluṇṇa Muvaiyāṇṇar-śāṅkara-āṇḍiyan, the *śāṅkara* of this town, who washes the holy feet of our god, wrote this contract according to the orders of the middle-aged citizens. This is my signature.

#### No. 41. ON THE NORTH WALL OF THE SHORE TEMPLE.

The historical part of this inscription is identical with that of the preceding one, its date is the twenty-sixth year of Kōṭṭa-Paraja Rājakesariyarmān, das Rāja-Rājya-rāja-deva.

The inscription which is unfortunately mutilated, mentions three temples, two of which were called after and consequently built by Pallava-kings. The first of these is Jāṅgavāṇṇi or Kṣatīyāśāṭha-Pallava-Īśvara-deva. That Īśvara was the name of the Shore Temple itself, is very clear from the inscription No. 40. The second name for it which is far shewn by the present inscription, proves that the Shore Temple was a foundation of a Pallava king Kṣatīyāśāṭha. The same temple mentioned in the subjoined inscription is the *śāṭha* Pallava-Īśvara-deva, which, as appears from one of the Kōṭṭa-Paraja inscriptions No. 4, verse 2, was the original name of the Kōṭṭa-Paraja Temple at Kōṭṭam. In the name of the Shore Temple, I am inclined to say, *śāṭha* is perhaps a corruption of *śāṭha* or *śāṭha* which may perhaps refer to the Śāṅkara-śāṭha Temple at Pudukkudayā near Vāṇḍipuram and would then explain the origin of the name Palhaṇḍi.

<sup>1</sup> Pudukkudayā (Tamil) means "the owner of a new palace," i.e. one who has recently risen to royal power; Ekadhira (Sanskrit) means "the singly brave."

<sup>2</sup> *magas* is perhaps a corrupted form of *magam*.

<sup>3</sup> 1 *magam* is equal to 2,400 square feet.

<sup>4</sup> *kaṇṇa*, Sanskrit कण्ठ or *ganṇa*, means "that strong fence" or "a side enclosure."

<sup>5</sup> *magam* seems to mean the same as *magam*.

## TEXT.

- [1.] ஸ்ரீ ஸ்ரீ [1\*] திருமண பெரவப்பெரு  
[2.] கிலச்செவியும் தனக்கெ உரிமை பூ-  
[3.] ண்டமை மனக்கொளக்கொளக்கொ-  
[4.] ளை கலமுத்தருளி வெண்ணொடுகை-  
[5.] யசைபடிபடி தன ம. படிபடிபடிபடி-  
[6.] பாடிபடிபடிபடிபடிபடிபடிபடிபடி-  
[7.] கவிதாமும் என்னை புது தர ச[தி]ம-  
[8.] ண்டகமும் இரட்டபடி எழுகை இல[ச]ச-  
[9.] முகிசைபடி வெண்ணித்தண்டாத்த[டு]க-  
[10.] ண்ட தன்னெழி களமுதிபுனனெ-  
[11.] லாபாணமெழுதக கிளகரும் யா-  
[12.] ண்டெ [டு]சழிபுகை தென கொள் ஸ்ரீ-  
[13.] கொளகாணகாணகாணகாணகாண-  
[14.] ண ஸ்ரீசாணகாணகாணகாணகாண-  
[15.] ட இருபத்தாறுபடி [1\*] கருக்கொ-  
[16.] டத்தாணகாணகாணகாணகாண-  
[17.] த கசாததொடும் பெரினாமபெ-  
[18.] முக இ[ன] [கசா]தத துபாபக-  
[19.] த கசாபகிந்தபகிந்தபகிந்த-  
[20.] த கசாபகிந்தபகிந்தபகிந்த-  
[21.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[22.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[23.] க கட்டாத்த பொன்னிக் இ[த]த-  
[24.] கிளகில் பதி பகாபகாபக-  
[25.] ட்டா[ச] கசாபகிந்தபகிந்தபகிந்த-  
[26.] க[ச]கா கசாபகிந்தபகிந்தபகிந்த-  
[27.] ததொன்பதின் கசாபகிந்தபகிந்த-  
[28.] [இ]ததொன்பதின் கசாபகிந்தபகிந்த-  
[29.] [ச]கா கசாபகிந்தபகிந்தபகிந்த-  
[30.] [ச]கா திருமணத்தாறு ஸ்ரீ-  
[31.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[32.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[33.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[34.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[35.] [ச]கா கசாபகிந்தபகிந்தபகிந்த-  
[36.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[37.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[38.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[39.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[40.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[41.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[42.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[43.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[44.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[45.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[46.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[47.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[48.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[49.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[50.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-  
[51.] கசாபகிந்தபகிந்தபகிந்தபகிந்த-



[52.] அபயம் . . . . .	[53.] [அபயம்]ச . . . . .
[54.] அபயம் இய . . . . .	[55.] அபயமு[ச]
[56.] அபயம் அபய . . . . .	[57.] அ[பய]ச[ச]
[58 to 63.] . . . . .	.
[63.] பெயர் . . . . .	[64.] பெயர் . . . . .
[65.] பெயர் . . . . .	[66.] பெயர் . . . . .
[67.] பெயர் . . . . .	[68.] பெயர் . . . . .
[69.] பெயர் . . . . .	[70.] பெயர் . . . . .
[71.] பெயர் . . . . .	[72.] பெயர் . . . . .

## TRANSLATION

III. Prosperity : In the twenty-sixth year of the reign of the illustrious Ko-Raja-raja-Bhakesarivarmān, also the illustrious Raja-Rajendra-deva etc.—We, the middle-aged citizens of Mamallapuram a town in Āmūr-nadu, a division of Āmūr-kuttam . . . . of the town of Jāṇṇayana, the Kshatriyasīnha-Pāṇḍava-Īśvara-deva at this town, son of Rājāśinha-Pāṇḍava-Īśvara-deva, and of Palli-kondarūḷiya-deva . . .

(Line 11) . . . of the fifty villages . . . Padakkulayan Tādāra, which form part of this *kottam* . . .

## No. 42. INSIDE THE SHORE TEMPLE.

This inscription is dated in the ninth year of Vira-Rajendra-Chola-deva. It records the gift of a piece of land from the great ancestral *śāstras* of Ś. [?] to the Nara-śāstramangalam to the lord of Tirukkalaimalai. By this the Shore Temple at Mamallapuram seems to be meant.

## TEXT.

[1.] ஸ்ரீமத் [ச]	ஸ்ரீமத்[ச]ரஜேந்திர
[2.] செழுவெழுது	வாழ்க
[3.] பெ	ஒழுவதெழுது
[4.] கடைக்கமலை	எம் பெ
[5.] பருமததி	சி[ம]ததி
[6.] ச	செழுவெழுது
[7.] ச	வாழ்க
[8.] பெ	வாழ்க
[9.] பெ	வாழ்க
[10.] பெ	வாழ்க
[11.] பெ	வாழ்க
[12.] பெ	வாழ்க
[13.] பெ	வாழ்க
[14.] பெ	வாழ்க
[15.] [ப]ப	சு
[16.] [ப]	சு

\* The historical portion of this inscription is identical with that of No. 40.

\* See page 64. note 2.

- [17.] திருக்கடல்மலை  
[18.] இவர இரண்டினால்  
[19.] [சீவ]சைவ இரண்டினால்  
[20.] [சீவ]சைவ இரண்டினால்

## TRANSLATION.

Han. In the ninth year of (the reign of) the illustrious Vi[ra]-Rājendra-Śora-deva, we, the great assembly (*mahāsamūha*) of Ś.[ri] Jayār, alias Narasimha-mangalam, gave to our lord (of) Tirukkadalmaḷai as a sacred property,<sup>1</sup> with exemption from taxes, 5 reo-h lds (*tala*), consisting of 2,000 *kuris* of land, 1. at Maṅgalacheheru to the south of the Ukkāvirī channel (at) our village, and 2 at Nārāyaṇa-māṅgalaṭṭar, alias Kōttādi puttī, where (the temple of) this god (? *kurig*) stands.

## II.—INSCRIPTIONS IN THE NEIGHBOURHOOD OF VELŪR.

## No. 43. ON A STONE AT ARAPPAKKAM NEAR VELŪR.

Thus and the next-following seven inscriptions record grants to Jvarakhaṇḍeśvara-svāmīn of Velūr, i.e., to the Vellore Temple, which is nowadays called Jalakhantheśvara.<sup>2</sup> The name of the temple is spelt Jvarakhaṇḍeśvara in five inscriptions, Jvarakhantheśvara in two others and Jvarakhaṇḍeśvara in one of them. The Sanskrit original of these various forms seems to have been Jvarakhaṇḍeśvara. Jvarakhaṇḍa, "the destroyer of fever," would be a synonym of Jvarakara, which is applied to Śiva in the name of one of the Kāñchīpuram temples.<sup>3</sup>

The inscriptions Nos. 43 to 46 are dated on the same day of the *Aśvaya* year, which was current after the expiration of the Śaka year 1485, and during the reign of Sadāśiva-deva-mahārāya. They record grants which were made to the Vellore Temple at the request of Śūnya Bomma nāyaka of Velūr by the *mahāmantheśvara* Tirumalaīya-deva-mahārāja, also called Tirumalaī-rajaya, (the younger brother of) Rāmardja, with the consent of Sadāśiva-deva-mahārāya.

The historical results obtained from these four inscriptions are:

1 That Sadāśiva-deva of Vijayanagara was still alive in 1466-67 A.D., i.e., ten years after the latest grant mentioned in my second paper on the Karnata Dynasty.<sup>4</sup>

2 That, after the death of his elder brother Rama, Tirumalaī-rāja of Karnata<sup>5</sup> continued to acknowledge the king of Vijayanagara as his sovereign and submitted to the title of *mahāmantheśvara*.

3 The Śūnya-Bomma nāyaka of the four inscriptions is perhaps identical with "Bomma Redd or Naidu," to whom tradition assigns the foundation of the Vellore Temple.<sup>6</sup>

The Viṣṇupāka grant of Venkata I. of Karnata dated Śaka 1523 mentions a certain Liṅga-bhūpāla, son of Velūri-Bomma-nripaṭi and grandson of Virappa-nāyaka-

<sup>1</sup> The remaining ten lines of the inscription are mutilated at the beginning and much obliterated—the only two intelligible words are *செய்த* in line 25 and *செய்த* in line 26.

<sup>2</sup> This seems to be the meaning of the technical term *செய்த* which occurs also in the Poygai inscriptions.

<sup>3</sup> *North Arcot Manual* p. 185.

<sup>4</sup> Sewall's *Acts of Antiquities*, Vol. I, p. 160.

<sup>5</sup> *Ind. Ant.*, Vol. XIII, p. 154.

<sup>6</sup> *Loc. cit.*, p. 155.

<sup>7</sup> *North Arcot Manual* p. 188. In the *Vela-mānagar charta* (printed at Vellar in the 244<sup>th</sup> year, i.e., A.D. 1675) he is called Bommāya-Redḍiyār.

kshamāpa.<sup>1</sup> Velūri-Bommu is evidently the same as Śiṅga-Bommu-nāyaka of Velūr. From the title 'prince', which the Vilapaka grant attributes to Bommu and to his father and son, it follows that his family were petty chiefs under the kings of Kārnāṭa, who were again nominally dependent on the kings of V. jayanagara.

The inscription No. 43, as mentioned in Sewall's *Lists of Antiquities*,<sup>2</sup> records the gift of the village of Arappakkam, where it is still found.

## TEXT.

- |       |                        |                     |       |                  |
|-------|------------------------|---------------------|-------|------------------|
| [1.]  | ஸ்கம்மநிஸ்தம்          | ஹஸ்தி               | [  *] | ஸ்ரீமந்நரசிம்    |
| [2.]  | மலிபெருவந்திரமாராயர்   | புத்ர- <sup>3</sup> |       |                  |
| [3.]  | திவ்யாநந்தம்           | பண்ணி               |       | அரு-             |
| [4.]  | காதினம்                | சகாஸ்பதி            |       | தகா-யம்.         |
| [5.]  | அ-ஹ                    | மெத்தெவ்வாதி[ன*]ம்  |       |                  |
| [6.]  | அகாஸம்[ன*]வந்திரந்த    | ரு-                 |       |                  |
| [7.]  | மப்பையத்து             | அபாஸகம்-            |       |                  |
| [8.]  | த-த                    | சூரபரி              |       | மெளரீயகம்-       |
| [9.]  | நத்த                   | காச                 |       | ஸ்ரீசுந்திரமாரி- |
| [10.] | ஹெவ்வாநந்திரந்திர-     |                     |       |                  |
| [11.] | மலிபெருவந்திரமாராயர்-  |                     |       |                  |
| [12.] | அக்கு                  | வெதுர்              |       | கின்னபெ-         |
| [13.] | மூலகாயக்கர்            | கின்னப-             |       |                  |
| [14.] | பஞ்செய்கையில்          | திரும-              |       |                  |
| [15.] | காசாயன்                | வாசாயிவெவ-          |       |                  |
| [16.] | நிதமாராயர்             | பாத்தத்திவெ         |       |                  |
| [17.] | கின்னப்பஞ்செயத்து      | டு-                 |       |                  |
| [18.] | வதுர்                  | ஹெவ்வா-             |       |                  |
| [19.] | ஹஸ்திக்கு              | காசாயகம்-           |       |                  |
| [20.] | வாத்தத்துக்கு          | கிமெத்த             |       | யுத-             |
| [21.] | மம்                    | அதப்பக்கம்          |       | உ. காசவ-         |
| [22.] | கொபெசுந்திரெய்         | காச-                |       |                  |
| [23.] | ஹெவ்வாநந்திரந்திர      | கா-                 |       |                  |
| [24.] | காச                    | ஹெவ்வாநந்திரந்திர   |       | உ.               |
| [25.] | கொசு உயர் <sup>4</sup> | காச                 |       | உ.               |

## TRANSLATION.

Let there be prosperity ! Hail ! After Śiṅga Bommu-nāyaka of Velūr had made a petition to the illustrious mahā-nandāśeṣvara Rāmārāja-Tirumalāya-deva-mahārāja, — Tirumalāi-rājayan, having made a petition at the feet of Saṅśiva-deva-mahārāja, gave the village of Arappakkam to (the temple of) Jvarakandēśvara-svāmin (or) Velūr for (providing) all kinds of enjoyments,<sup>5</sup> on Wednesday the twelfth lunar day of the latter half of the month of Kumbhā of the Akṣaya-samvatsara, which was current after the

<sup>1</sup> Ind. Ant., Vol. XIII, p. 127.

<sup>2</sup> Vol. I, p. 166.

<sup>3</sup> Read ஹ.

<sup>4</sup> Read கந்திரம.

<sup>5</sup> Anantavarmanśāhara is a synonym of śaṅkaraśāharaśāhara, which occurs in Nos. 47 and 48 and means, according to Winstanley, "all worldly enjoyments."

Saka year 1488 (*had passed*), while the illustrious Sadāśiva-deva-mahādīyar was pleased to rule the earth.

(Line 21) "Of a gift and protection, protection is more meritorious than a gift, by a gift one obtains *only* heaven, by protection the eternal abode."

No. 44. ON A STONE AT ARYŪR NEAR VELŪR.

The object of the grant is ' the village of Murukkeri-Sirgeri within (the boundaries of) Arugūr,<sup>1</sup> i.e., of the modern Aryūr.

- |       |                    |                |       |                  |
|-------|--------------------|----------------|-------|------------------|
| [1.]  | ஸ்ரீமதேவா          | ஸ்ரீமதி        | [10.] | ஸ்ரீமதேவ-        |
| [2.]  | ஸ்ரீமதேவதேவதாசாயர் |                |       | ஸ்ரீ-            |
| [3.]  | ஸ்ரீமதேவதேவதாசாயர் | பண்டி          |       | அருளா-           |
| [4.]  | தந்த               | சகாயி          |       | தாசாயி           |
| [5.]  | த                  | மெத்செவதாசாயர் |       |                  |
| [6.]  | அருளா[10.]         | வந்தாசாயர்     |       | த-               |
| [7.]  | மந்தாசாயர்         | அபாசாயர்       |       |                  |
| [8.]  | தந்த               | தாசாயர்        |       | மெத்செவதாசாயர்-  |
| [9.]  | தந்த               | தாசாயர்        |       | ஸ்ரீமதேவதாசாயர்- |
| [10.] | ஸ்ரீமதேவதேவதாசாயர் |                |       |                  |
| [11.] | மந்தாசாயர்         |                |       |                  |
| [12.] | அருளா              | மெத்செவதாசாயர் |       | மெத்செவதாசாயர்-  |
| [13.] | மந்தாசாயர்         |                |       | மெத்செவதாசாயர்-  |
| [14.] | மந்தாசாயர்         |                |       | மெத்செவதாசாயர்-  |
| [15.] | மந்தாசாயர்         |                |       | மெத்செவதாசாயர்-  |
| [16.] | மந்தாசாயர்         |                |       | மெத்செவதாசாயர்-  |
| [17.] | மந்தாசாயர்         |                |       | மெத்செவதாசாயர்-  |
| [18.] | மந்தாசாயர்         |                |       | மெத்செவதாசாயர்-  |
| [19.] | மந்தாசாயர்         |                |       | மெத்செவதாசாயர்-  |
| [20.] | மந்தாசாயர்         |                |       | மெத்செவதாசாயர்-  |
| [21.] | மந்தாசாயர்         |                |       | மெத்செவதாசாயர்-  |
| [22.] | மந்தாசாயர்         |                |       | மெத்செவதாசாயர்-  |
| [23.] | மந்தாசாயர்         |                |       | மெத்செவதாசாயர்-  |
| [24.] | மந்தாசாயர்         |                |       | மெத்செவதாசாயர்-  |
| [25.] | மந்தாசாயர்         |                |       | மெத்செவதாசாயர்-  |
| [26.] | மந்தாசாயர்         |                |       | மெத்செவதாசாயர்-  |
| [27.] | மந்தாசாயர்         |                |       | மெத்செவதாசாயர்-  |

No. 45. ON A STONE AT ARUMBARITTA NEAR VELŪR.

The object of the grant is the village of Arumbaritta.

- |      |                    |         |       |                 |
|------|--------------------|---------|-------|-----------------|
| [1.] | ஸ்ரீமதேவா          | ஸ்ரீமதி | [10.] | ஸ்ரீ-           |
| [2.] | ஸ்ரீமதேவதேவதாசாயர் |         |       |                 |
| [3.] | தந்த               | சகாயி   |       | பண்டி           |
| [4.] | அருளாசாயர்         | சகாயி   |       | த-              |
| [5.] | தந்த               | தாசாயர் |       | மெத்செவதாசாயர்- |

<sup>1</sup> Read அரு.

<sup>2</sup> Read தாசாயர்

<sup>3</sup> ஸ்ரீ is engraved as ஸ்ரீ in the original.

<sup>4</sup> Read அருளாசாயர்

- [6.] கமின்ற அந்நவம்[௦<sup>௦</sup>]வள்ளு-  
 [7.] ரத்த குமபகயந்த அ-  
 [8.] பரபகயந்த சூரபரி செ-  
 [9.] வளர்த்தவளரத்த கரன்  
 [10.] பூர்த்திவளர்த்தவள-  
 [11.] ரார்த்திவளர்த்தவள-  
 [12.] வளர்த்தவளர்த்தவள-  
 [13.] வளர்த்த வளர்த்தவள-  
 [14.] வளர்த்த வளர்த்தவள-  
 [15.] வளர்த்த வளர்த்தவள-  
 [16.] வளர்த்த வளர்த்தவள-  
 [17.] வளர்த்த வளர்த்தவள-  
 [18.] வளர்த்த வளர்த்தவள-  
 [19.] வளர்த்த வளர்த்தவள-  
 [20.] வளர்த்த வளர்த்தவள-  
 [21.] வளர்த்த வளர்த்தவள-  
 [22.] வளர்த்த வளர்த்தவள-  
 [23.] வளர்த்த வளர்த்தவள-  
 [24.] வளர்த்த வளர்த்தவள-  
 [25.] வளர்த்த வளர்த்தவள-  
 [26.] வளர்த்த வளர்த்தவள-  
 [27.] வளர்த்த வளர்த்தவள-

## No. 45. ON A STONE AT SĀDUPPERI NEAR VELUR.

The object of the grant is the village of Sādupperi.

- [1.] பரபகயந்த சூரபரி [௦<sup>௦</sup>] பூர்த்தி-  
 [2.] ரார்த்திவளர்த்தவள-  
 [3.] வளர்த்தவளர்த்தவள-  
 [4.] வளர்த்தவளர்த்தவள-  
 [5.] வளர்த்தவளர்த்தவள-  
 [6.] வளர்த்தவளர்த்தவள-  
 [7.] வளர்த்தவளர்த்தவள-  
 [8.] வளர்த்தவளர்த்தவள-  
 [9.] வளர்த்தவளர்த்தவள-  
 [10.] வளர்த்தவளர்த்தவள-  
 [11.] வளர்த்தவளர்த்தவள-  
 [12.] வளர்த்தவளர்த்தவள-  
 [13.] வளர்த்தவளர்த்தவள-  
 [14.] வளர்த்தவளர்த்தவள-  
 [15.] வளர்த்தவளர்த்தவள-  
 [16.] வளர்த்தவளர்த்தவள-  
 [17.] வளர்த்தவளர்த்தவள-  
 [18.] வளர்த்தவளர்த்தவள-

<sup>1</sup> Read க.உ.பகயந்த.

<sup>2</sup> Read க.உ.

<sup>3</sup> Read அபரி.

- [19.] ப்பஞ்செய்த வெதுர்<sup>1</sup>  
 [20.] ஸ்ரீரங்கேஸ்வராயுதிர-  
 [21.] கரு அம்மாநாம்பு[வ<sup>2</sup>]கலந்த-  
 [22.] தங்கு விடுகித்த துரமம் ச-  
 [23.] துப்பெரி உ ராசவாருத-  
 [24.] பெரு-பெரு ராச[<sup>3</sup>]பெரு-  
 [25.] பெரு-பெரு | ராச-  
 [26.] உ ஸ்ரீரங்கேஸ்வராயுதிர கர-  
 [27.] கரகர-பெரும<sup>4</sup> உ

## No. 47. ON A STONE AT ŚATTUVĀCHCHERI NEAR VELŪR.

This and the next-following two inscriptions are dated on the same day of the *Vuca* year, which was current after the expiration of the Śaka year 1497, and during the reign of the *mukhamandaleśvara* Śrīraṅga-deva-mahārāyar. They record grants to the Vellore Temple, which were made at the request of Śiṅga-Bommu-nāyaka of Velūr by Krishnappa nāyaka Ayyaṅ, with the consent of Śrīraṅga-deva-mahārāyar.

The Śrīraṅga-deva mentioned in Nos. 47 to 49 is Śrīraṅgarāya I of Karnāṭa, of whom we have copper-plate grants of Śaka 1497 and 1506.<sup>1</sup> An inscription of his tributary Krishnappa-nāyaka dated Śaka 1500 has been translated by Mr Rice.<sup>2</sup> On Śiṅga-Bommu-nāyaka of Velūr, see the introduction of No. 43.

The inscription No. 47 records the gift of the village of Śattuvāchcheri, where it is still found.

## TEXT.

- [1.] உ ஸ்ரீரங்கேஸ்வர- உ  
 [2.] ஓ ஸ்ரீரங்கேஸ்வர- [வ<sup>2</sup>] ஸ்ரீரங்கேஸ்வர-  
 [3.] ஸ்ரீரங்கேஸ்வர-ஸ்ரீரங்கேஸ்வர-  
 [4.] கிளையாபுர- கிளையாபுர-  
 [5.] கிளையாபுர- கிளையாபுர-  
 [6.] கிளையாபுர- கிளையாபுர-  
 [7.] கிளையாபுர- கிளையாபுர-  
 [8.] கிளையாபுர- கிளையாபுர-  
 [9.] கிளையாபுர- கிளையாபுர-  
 [10.] கிளையாபுர- கிளையாபுர-  
 [11.] கிளையாபுர- கிளையாபுர-  
 [12.] கிளையாபுர- கிளையாபுர-  
 [13.] கிளையாபுர- கிளையாபுர-  
 [14.] கிளையாபுர- கிளையாபுர-  
 [15.] கிளையாபுர- கிளையாபுர-  
 [16.] கிளையாபுர- கிளையாபுர-  
 [17.] கிளையாபுர- கிளையாபுர-  
 [18.] கிளையாபுர- கிளையாபுர-

Read வெதுர்.

<sup>1</sup> *Myore Inscriptions*, p. 220<sup>2</sup> Read ஸ்ரீரங்கேஸ்வர.<sup>3</sup> Read ஸ்ரீரங்கேஸ்வர.<sup>4</sup> Read கரகர-பெரும.<sup>5</sup> Read ஸ்ரீரங்கேஸ்வர.<sup>6</sup> Read an உ ஸ்ரீரங்கேஸ்வர.<sup>7</sup> *Ind. Ant.*, Vol. XIII, p. 133.<sup>8</sup> Read ஸ்ரீரங்கேஸ்வர.<sup>9</sup> Read ஸ்ரீரங்கேஸ்வர.





- [19.] குஞ்செய்து வெது[ர்\*] து-  
 [20.] கஞ்செய்யாதுதிக்கு  
 [21.] அகநாம்பெயெ-  
 [22.] மகத்தாக்கு விடுமித்-  
 [23.] த துர[ர்] செனாபய-  
 [24.] பெருமாணகத்துர் [ர்\*] துர-  
 [25.] வாகுமொர[ர்] செ-  
 [26.] தாள் பெருமொர[ர்] செ-  
 [27.] ஸ [ர்\*] துர[ர்] துர[ர்] செ-  
 [28.] தாள் துர[ர்] துர[ர்] செ-  
 [29.] துர[ர்] துர[ர்] துர[ர்] செ-

## No. 49. ON A STONE AT PERUMAI NEAR VELUR.

The object of the grant is the village of Perumagai, i.e., the modern Perumai

- [1.] உ ஸாம்பிவா உ  
 [2.] ஓ ஸாம்பி [ர்\*] துர[ர்] செ-  
 [3.] கஞ்செய்யாதுதிக்கு  
 [4.] கஞ்செய்யாதுதிக்கு  
 [5.] கஞ்செய்யாதுதிக்கு  
 [6.] கஞ்செய்யாதுதிக்கு  
 [7.] கஞ்செய்யாதுதிக்கு  
 [8.] கஞ்செய்யாதுதிக்கு  
 [9.] கஞ்செய்யாதுதிக்கு  
 [10.] கஞ்செய்யாதுதிக்கு  
 [11.] கஞ்செய்யாதுதிக்கு  
 [12.] கஞ்செய்யாதுதிக்கு  
 [13.] கஞ்செய்யாதுதிக்கு  
 [14.] கஞ்செய்யாதுதிக்கு  
 [15.] கஞ்செய்யாதுதிக்கு  
 [16.] கஞ்செய்யாதுதிக்கு  
 [17.] கஞ்செய்யாதுதிக்கு  
 [18.] கஞ்செய்யாதுதிக்கு  
 [19.] கஞ்செய்யாதுதிக்கு  
 [20.] கஞ்செய்யாதுதிக்கு  
 [21.] கஞ்செய்யாதுதிக்கு  
 [22.] கஞ்செய்யாதுதிக்கு  
 [23.] கஞ்செய்யாதுதிக்கு  
 [24.] கஞ்செய்யாதுதிக்கு  
 [25.] கஞ்செய்யாதுதிக்கு  
 [26.] கஞ்செய்யாதுதிக்கு  
 [27.] கஞ்செய்யாதுதிக்கு  
 [28.] கஞ்செய்யாதுதிக்கு

\* Read கஞ்செய்யாது.

\* Read கஞ்செய்யாது.

\* Read கஞ்செய்யாது.

\* Read கஞ்செய்யாது.



- [7.] ஸுடே      ஸகராதித்தருவனயும      உபகமபுர      திருசெய-  
 [8.] த      குடுசெயன்      தமபன்      திரிபுலவந்திசனென்      [1°]  
 [9.] இபத-4      சகதித்தரதரன்      முடிமெவன்      ஸ்ரீபலவ-  
 [10.] வமுராரி      [1°]      இபத-4      இமஞ்ஞயன்      கந்தை      குமரிசிகடசெ-  
 [11.] ஸ்தர      செயந      பரவந்தெனவன்      ||

## TRANSLATION

Hail! In the twenty-sixth year of (*the reign of*) the illustrious Kāṅḡara-deva, I, Nulambay Tribhuvanadhira,<sup>1</sup> gave, with a libation of water, to (*the temple of*) Paṅṇaṇṇeśvara, which Paṅṇappai had caused to be erected on the hill of Śūdādupārai (*Sūdāduparai-malar*), which is situated in the north of Paṅḡala-nādu in Paḍuvūr-kottam, to be enjoyed as long as the moon and the sun endure, Velūr-pādi, (*a village*) of this *nādu*, (*which*) . . . Nulambay had received from Vira Śorar, together with the hill of Śūdādupārai, as a lasting gift.<sup>2</sup> I, Maḍi-melay,<sup>3</sup> the illustrious Pallava-Murāri, (*shall be*) the servant of those who protect this charitable gift. He who injures this charitable gift, shall incur the sin committed by those who commit (*a sin*) near the Gaṅgā (*or*) Kumari.<sup>4</sup>

No. 52. ON THE NORTH WALL OF THE PERIMAL TEMPLE AT GAṅḡANŪR NEAR VELŪR.

This inscription is dated in the *Pranithon* year, which was the 17th year of Sakalaloka-chakravartin Śambuvārāya. This date is at variance with that of a Kañchīpuram inscription, according to which the *Iḡṇa* year and the Śaka year 1268 corresponded to the 9th year of Sakalalokachakravartin Rājanārāyaṇa Śambuvārāya,<sup>5</sup> and we must either assume that the 9th year is a misreading for the 24th year, or that the king mentioned at Kañchīpuram and that of the present inscription are two different persons.

The inscription is a receipt for the cost of a *kam*,<sup>6</sup> which a certain Tiruvengadam-udaiyān seems to have sold<sup>7</sup> to the villagers of Nilakantha-chaturvedi-maṅḡalam and of Śrī-Mallinātha-chaturvedi-maṅḡalam. The first of these two villages was also called Gaṅḡeya-nallūr<sup>8</sup> (*the modern Gaṅḡanūr*) and was situated in Karniyuri-Andi-nādu.<sup>9</sup>

## TEXT.

- [1] சகலலோகச்சகரவந்தி ஸ்ரீ செளது மன தெனட சமயபுரவந்த ஸ[ர]ம  
 ஸ ஆவத வுமரயி[ல] வகனாதது உபகமபுர வந்தி[ல] பகந்தது  
 [2] வுமரயெயலம திககன் கழிமெயம<sup>10</sup> ச[ப]ரத சொதமினர னுன கடுகம[ரி]-  
 ஸ்ரீமதினடடு அகரம ககடுகவகயமுநரந திககனட[ச]சதுகடுக[1].

<sup>1</sup> *I.e.*, "the brave(st) in the three worlds."

<sup>2</sup> பாணன் து குடுசெயன் கொண்டு means literally "having received with a libation of water," compare பாணன் கொடுசெயன்கொடு, "to give irrecoverably by pouring water into the hand of the person receiving the gift" (*Winkler*).

<sup>3</sup> *I.e.*, "he who wears a crown on (his head)."

<sup>4</sup> Kumari, is the Tamil name of the sacred river near Cape Comorin and corresponds to the Sanskrit Kumārī, just as the High Tamil form Kāviri to the Sanskrit Kāverī.

*Sewell's Lists of Antiquities*, Vol. I, p. 180, No. 60.

<sup>5</sup> Equal to 24 *maṇas*. 1 *maṇa* is 2,400 square feet.

<sup>6</sup> According to the incomplete line 6, the price of the *kāṇ* seems to have been 170 *panas*.

<sup>7</sup> In two fragments at the Gaṅḡevāra Temple (Nos 101 and 102, below), this name is applied to the second of the two villages. Probably both were subdivisions of Gaṅḡanūr.

<sup>8</sup> Compare No. 102, below.

<sup>9</sup> Read சூழ.





Had ! In the twenty-third year of (*the reign of*) the illustrious Ko-Vijaya-(Sīmha)-vikramavarman,—having caused a sacred temple to be erected to Nārāyaṇa-bhaktaraka (*at*, Kāttuttumbūr in Paṅgala-nāḍu, (*a division*) of Paduvār-kottam. [*I gave*] to it a piece of land below the tank (*at*, Kanakavallī in the same *nāḍu* and the same *kottam*, which [*I*] called “the sacred land of Viṣṇu (*at*) Kanakavallī,” for the worship at the three times (*of the day*), for the sacred food at the three times, (*for*) the *nandī* lamp (*and*) for the worshipper.

This inscription is dated in the reign of the mahāmāndaleśvara Virapratāpa-Devārāya-maharāja (of Vijayanagara) and in Śaka 1353, the *Sa tharana* year. It records that the family (*kula*) of Māraṇaṇṇallattār which belonged to Pallava-nallūr, was given to the temple at Tattayār (the modern Telār), also Pukkallappuram, which belonged to Vadapari. Āndi-nāṭu in Paṅgala-nāḍu, a division of Paṇḍuvār-kottam in Jayaskonda-Chola-maṇḍalam.

[16] வினா 10. கீழ்க்கண்ட வினாக்களுக்குரிய விடையைக் கொடுக்கவும்.

[illegible]

[18.] ஸுரபுர ஸ்ரீராமநாதம் கருடகைய[1.அ] துதிப்பதற்கு பந்தமியும் திருமன் [2]-  
 நாமமும் பெற்ற திருநெ[3] ஸ்தலம் கான் நயனங்கொண்டசெழிமண்டபத்து  
 டந்தாக்கொடபத்து பகவதாராட்டு வடபுரி ஆத்திராட்டு [அ]கம தென்னாபூரம்  
 புரகட புரகட<sup>1</sup> காராநாருத்த ஆத்திரட்டு கடுங் மணமுடி அநிகரிகள் வ  
 நாயகமென . கருணாநாம தன்மசாதகம் பண்ணிக்குடுத்தபடி.

இந்த வாரியகருக்கு ஆயிரம்

[2] பள்ளிக்குள்ளுள்ள சென்னாக்கு. ம[ச]தனது உணர்விடமாறா திருந்ததானிக்கு குத.  
 ஆக சூரதிறதனாயிம் சென்னாபுறந் உலகப்பூர்த்தி யறிவுதமமாக பண்ணிக்.  
 குதித்தொம் [2] இரபு பண்ணிகுதித்த இந் மாசனா உணர்விடமா ஏதமிக்  
 இருந்தும் இந் தாசிகாருக்கு இ[ய]க கடவுள்களும் [11] இந்  
 தன்மசாதகக்கு.

[2.] வழி சாஸுவாழி இந்த காவிரிச் சூழி வழி ஆகாடவரையையும் [18] இப்படி பணாணிக்குடுத்த இந்த தன்மரையதகததங்கு அடுத்தம் ப[ணாணி]கரணாடரகாணி

<sup>1</sup> On a stone near this temple there is a fragment of a Chola inscription, the first line of which reads:  
 உலகமார் புத்தன் ஸ்ரீகுலோத்தொழை [Uḷakamaṟ pūttan śrīkuloṭṭoṭṭa]

\* After this word there is engraved below the line       $\text{मरुतंॐ नमः}[\text{श्रु}]नमः[\text{श्रु}]^{\dagger}(?)$ .

<sup>3</sup> Read *all* *my* *eyes*.

South.

[3] சென்னைக்கரசிவன் சேவன் ஸ்தலம் சென்னை ஸ்தலம் சென்னை ஸ்தலம் [4]  
 உ(ச)சென்னைக்கரசிவன் [5]

## TRANSLATION.

Hail! On the day of (*one nikshatra*, *Turowan*,<sup>1</sup> which corresponds to Monday, the fifth lunar day of the former half of the month of *Karkutika* of the *Sadhakana* year (*and*) the Saka year 1353, when the illustrious *nahdampatayasara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern, southern, western and northern oceans, the illustrious Virapratapa-Devaraya-maharaya was pleased to rule the earth,—Whereas (*we*),<sup>2</sup> gave a *dhamadana* to (*the temple of*) the lord of Tellavôr, *alias* Pukkallappuram, a village in Vadapuri-Ânli-nâdu, (*which belongs*) to Paugala-nâdu, (*a division*) of Pithavôr-kottam in Jayankonda-Sora-mandalam, —We (*hereby declare, that we*) gave to this lord the family (*called*) Maranag-ulittar, which belongs to Pallavan-nallâr, as a family (*who has to maintain*) a *tarumada* lamp, with a libation of water, as a meritorious gift to last as long as the moon and the sun. These Maranag-ulittar, who were thus given, shall attend to (*the worship of*) this lord, whenever they are. The whole family (*named as*) this *dhamadana*, (*together with*) their descendants, shall be the family of this lord. If there is anybody who injures this *dhamadana*, which was thus given, he shall incur the sin of one who has killed a tawny cow on the bank of the Ganga. Let Mahâsvara be the protector!

<sup>1</sup>No. 55. ON THE WEST AND SOUTH WALLS OF THE VIRĀPAKSHĒVĀDA TEMPLE  
 AT VEJAMPATTU NEAR VELUR.

This inscription is dated in Śaka 132[8], expired and the *Puṇya* year current. It is a deed of sale of the revenue in gold and the revenue in rice of one half of the village of Vejpambattu and of the village of Sira-Kadambâr. The first-mentioned village belonged to Ânli-nâdu, a division of Agara-pattu. Both villages are stated to have been granted to the temple of Virâpaksha-deva<sup>3</sup> at Vejpambattu by Virapratapa-Bukkasamtharayar of Vijayaragala, and the temple itself is said<sup>4</sup> to have been consecrated one year before the date of the inscription in the *Panthan* year, i.e., Śaka 1328 current. This date is puzzling, and does not agree with other inscriptions, according to which Bukkasamson Harihara II. was reigning in Śaka 1301 and 1321.<sup>5</sup>

The cost of one half of the first village and of the second village as well as the total are given in *kutapramâna* or *kutis* of gold (*pana*) and in *panas*. In line 2 of the south wall another gold standard, called *k-ur*, seems to be mentioned. The numerous signs for fractions, which occur throughout the inscription, are palaeographically interesting.

The following line is engraved in somewhat smaller letters below the beginning of line 1a

<sup>1</sup> Read *amorasava*.

<sup>2</sup> Sanskrit *Sarasa*.

<sup>3</sup> The names of the deities seem to have been contracted in the work of the 1a of the south wall.

<sup>4</sup> The same is the old name of the Pampapati Temple at Panaji Vijaynagar.

<sup>5</sup> See Mr Fleet in *Jour. As. Soc. B. A. S.*, Vol. XII, p. 152.

TEST.

West.

[1] மூலப் பதிவிதராக உருபு [2] மகாநாயக திருநெல்வேலி அரசு மெய் சேயலாங்காது  
பதிவிதராக உருபு [3] மகாநாயக திருநெல்வேலி அரசு மெய் சேயலாங்காது

South.

[1] சுந்தரவினாயக விபரணத்தின்படிமேற் கொள்ள [12] ஸ்ரீ பஞ்சாங்கஜாயி ராஜராக-  
வாஜஸ்வதீரவராயபுகழினாராயா டெய்லர்படைவினாபுகழெழுந்தரு

West.

[2.] காமரம் விசைநாயுடமுது புகழு யுதிநீயறவமுது கூக குகிதெ லெயுளஉதி<sup>1</sup> முள்ளுறு  
கலவரகலவரநீதநாசியும் மயவரவரநீத நவன் லுதிநெடு

South.

[illegible]

1154

[illegible]

South.

[31] கதி குன்று என்னும் பெயர் எழுந்த உச்சி என்ற பதிகு நுணம் பெயர்  
எய்திய ப் பதம் [32] இரவுத்த கதி குன்று

1542

[1] கறுத்திசைக்காட்டுப்பாட்டு, காதி மறையுந் தாள் செரு குழப்பினர்  
பொன் னகலிவ பு சூழியு [2] துணர் செரு குருகு-

## Notes

[ 1௩ ] ம டி ௧௯௪௭ ராஜ்ய சட்டத் துறை \* ] நாயக்கன்மலை நிர்வாகத்தின் கீழ்  
தமிழகத்திலேயும் தமிழகத்துக்குள் வாழ்கிறவர்களுக்கும் அங்குள்ளிருந்தும்

1144

[illegible]

South.

[நீ] பொள்ள இறுதாறுதலுண்டிதமுண்டு பரமம் ஆகுமுதகர் உருமுதகர் தரும்  
கனகம் உருமுதகர் தரும் உருமுதகரை உருமுதகர் [நீ] உருமுதகர்

[30] இவ்வாறு தவிர்த்து மட்டுமே தவிர்த்து செலவு செய்ய  
[31] இவ்வாறு தவிர்த்து மட்டுமே தவிர்த்து செலவு செய்ய  
[32] இவ்வாறு தவிர்த்து மட்டுமே தவிர்த்து செலவு செய்ய

<sup>1</sup> Road விஜயநகரம்-புதுச்சேரி.

Changes of names noted for \_\_\_\_\_ and \_\_\_\_\_ in beginning of the  
month of the date of the publication.

\* Real output  $\Delta$ .

## TRANSLATION.

Hail ' Prosperity ' Victory ' Fortune! On Thursday the new moon of the dark half of *Jyēṣṭhā* of the *Vyāṇa* year, which follows the *Pārthiva* year (and) which was current after the Śaka year 132[8] (had passed, after having bathed, we gave as a *sarvaṁdāya*, to last as long as the moon and the sun, all the revenue in gold and all the revenue in rice,\* excluding tolls, offerings, *māmagam*<sup>1</sup> (and) *idatturus*, including the tax on oil-mills, the tax for the *Ṭṭṭi*,<sup>2</sup> the holy first fruits, the money from the sale of the fish in the tanks, the tax on *Uvachēhas*<sup>3</sup> and the tax for the washermen, against (payment of the sum detailed below, 2—(1.) 242 *kulapramāṇas* of gold and  $4\frac{1}{4}$  *panas*—equal to 80 *kovās* (?) of gold and  $5\frac{1}{4}$  *panas*—for one village, (viz.) Veppambattu (in) Āndi-nāḍu, (a division of) Agara-pattu, which, as the consecration of the temple took place on a former day, (viz.) on Thursday, the twelfth lunar day of the bright half of *Vaiśākha*, was given from that day forward by a *dharmaśāsana*, for (providing) enjoyments of all kinds and rice<sup>4</sup> to (the temple of) Virūpākṣa-deva (at) Veppambattu by the illustrious mahārājādhirāja-rāmaparamēśvara, the illustrious Virapratāpa-Bukka-mahārāja; having deducted from this (sum of 242 *kulapramāṇas* of gold and  $4\frac{1}{4}$  *panas*) 121 *kulapramāṇas* of gold and 2 *panas* for the (first) half of the village, which was given as a *sarvaṁdāya* to the *Brāhmanas* studying the *Vedas*, (who are connected) with (the temple of) the lord Virūpākṣa-deva, (there remain to be paid, 121 *kulas* of gold and  $2\frac{1}{4}$  *panas* for the second half of the village, (2) 162 *kulapramāṇas* of gold and  $4\frac{1}{4}$ ,  $\frac{1}{4}$ ,  $\frac{1}{8}$  *panas* for 1 village, (viz.) Śiru-Kadambār . . . . ., in all, 283 *kulas* of gold and  $6\frac{3}{4}$ ,  $\frac{1}{4}$  *panas* for the  $1\frac{1}{2}$  villages (viz., 121 *kulapramāṇas* of gold and  $2\frac{1}{4}$  *panas* for the second half of Veppambattu and 162 *kulapramāṇas* of gold and  $4\frac{1}{4}$ ,  $\frac{1}{4}$ ,  $\frac{1}{8}$  *panas* for Śiru-Kadambār); in words two hundred and eighty-three *kulapramāṇas* of gold and six and three fourths and three eightieths *panas* (were to be paid for the one and a half villages, which were given by a *dharmaśāsana*, as a *sarvaṁdāya*, for ever, from Thursday, the twelfth lunar day of the bright half of *Vaiśākha* (of) the *Pārthiva* year, for (providing) enjoyments of all kinds and rice (to the temple of) Virūpākṣa-deva.

The signature of Arimari Ādi-Śiruppanaṅgul.

## III—INSCRIPTIONS AT AND NEAR VIRIŠCHIPURAM

No. 50. INSIDE THE FRONT GOPURA OF THE VIRIŠCHIPURAM TEMPLE, SECOND INSCRIPTION TO THE RIGHT.

This inscription is dated during the reign of Virapratāpa-Devarāja-mahārāja (of Vijayanagara) and in the *Vidvatsa* year, which was current after the expiration of the Śaka year 1317. It refers to a question of the sacred law (*dharma*) of the *Brāhmanas*, which was settled by the *Brāhmanas* of the kingdom of Padaravidu, among whom Kuruṭa, Tamir, Telugu and Lata *Brāhmanas* are mentioned. Their representatives signed an agreement

<sup>1</sup> With மகாமகம்-தேசமும் மகாமகத்தேசமும் compare அந்தத் தேசமகாமகத்தேசமும் in line 21 of the Poygai inscription No. 69.

<sup>2</sup> According to Winslow the *Māmagam*, *Māndagam* or *Mānuṅgam* (Sanskrit *Mahāmagha* or *Mahānāgha*) is a bathing festival, celebrated every twelve years at Kumbhakonam. A festival called *Mahānāgham* or *Māndanam* used likewise to take place every twelfth year at Tirunāṅṅi in Malabar, see Dr Gundert's *Malayalam Dictionary*. The meaning of *māmagam* and *idatturus* in the present inscription is not apparent.

<sup>3</sup> In the end of inscriptions, கோடி seems to stand for கோடிபாசனம், the lowest village servant, who is also called கோடிபாசனம்.

<sup>4</sup> The *Uvachēhas* or *Jonēkas* = *Yavanas* are a low tribe of Mahammadans, see Winslow.

<sup>5</sup> அரிசுடி means "raw rice" (Winslow). It is spelt அரிசுடி in line 4r of the south wall.

to the effect, that henceforth marriages among their families had only to be concluded by *kanyādāna*, i.e., that the father had to give his daughter to the bridegroom gratuitously. Both the father who accepted money, and the bridegroom who paid money for the bride, should be subject to punishment by the king and to excommunication from their caste. This practice was evidently adopted on the authority of the canonical works on sacred law, which condemn in strong terms the payment of money for the bride, and use the term *dsura-vivāha* for a marriage thus concluded. The four forms of marriage permitted to *Brāhmanas* are mere varieties of the marriage by *kanyādāna*.

To the end of the inscription a large number of signatures of *Brāhmanas* are attached. This part of the original is obliterated to such an extent that a satisfactory transcript cannot be given. In some cases, the places where the single *Brāhmanas* came from, are registered. As the identification of these localities might be useful for fixing the extent of the kingdom of Padaividu, I subjoin those which may be read with certainty: Kalanjiyam, Kamalapādam, Marudam, Mangalam, Araiyapādi, Kannamangalam,<sup>1</sup> A[ga]t-terippattu, Enādapādi. Two other inscriptions mention Gudiyaṣṭam<sup>2</sup> and Vallam<sup>3</sup> as belonging to the kingdom of Padaividu<sup>4</sup> or Padavedu.<sup>5</sup> The kingdom of Padaividu (*Padaviṭṭu rājyam*) was called after the town of Padaividu, now Padavedu in the Polūr Tālūqa of the North Arcot District.<sup>6</sup> According to two Vijayanagara inscriptions, it formed a district of Tondai-mandalam.<sup>7</sup> The name Padaividu means "an encampment" and seems to owe its origin to a temporary camp of some king, around which a city arose in course of time.<sup>8</sup>

## Text.

- [1.] ஸகலஜெயம்  
[2.] ஆயி [12] ஸ்ரீமன்னகோஜாஜாதிநாஜாபெருமாள் ஸ்ரீ[வி]ரவந்தரபெருமாள்-  
மகாராஜா ஆ-  
[3.] யிசிராஜேய பண்ணி அருளாளிந்த ஸகலஜெய தகவலெழின் மெல  
செவ்வணி[13]ய விஜயலலா-  
[4.] கருவடி பதகுளி ஸ்ரீ க. இ. கங்கையு[14] ஸ்ரீபுத்திர முதலமயம் பெற்ற  
அழிந்த<sup>9</sup> நாள் படைவிட்டு இராஜேந்த  
[5.] கடுமையுடையகோஜாஜாதிநாஜாபெருமாள் கங்கையுடைய<sup>10</sup> மொகலையுடைய[15]  
[6.] பதினாறுபதவியைபெற்ற பண்ணி குடுத்தபடி இவ்வாறு கள்ள முதலாக இத்த-  
[7.] படைவிட்டு ராஜேந்த ஸ்ரீபுத்திர கள்ள[16]ய தந்திர்<sup>11</sup> தெருவார்  
இவ்வாறு முதலாக-

<sup>1</sup> This village is situated in the Arni Jāgir, about half-way between Arni and Vellure, it is spelt "Kannamangalam" in the official *List of Indian Post Offices* Calcutta, 1885.

<sup>2</sup> Head-quarters of a tālūqa of the North Arcot District.

<sup>3</sup> In the Vandavāṭi Tālūqa of the same district.

<sup>4</sup> *Ind. Ant.* Vol. XIII, p. 152. *Padaviṭṭu-rājya* occurs also in two inscriptions published by Dr. Oppert (*Madras Journal* for 1881, pp. 251 and 257). *Padaviṭṭu-rājya* in a grant of Śaka 1460, the *Vikrama* year, from Śriperumbudūr. (Sewell's *Lute*, Vol. II, p. 268), for the original of which I am indebted to Mr. J. Lee Warner, the Collector of Chingleput.

<sup>5</sup> Sewell's *Lute of Antiquities*, Vol. I, p. 170.

<sup>6</sup> *Ibid.*, p. 169.

<sup>7</sup> The Padavedu inscription No. 81 mentions *Tondai-mandalattu Padaviṭṭu rājyam*. According to the Koppiyā grant (*Ind. Ant.*, Vol. XIII, p. 132) the *Padaviṭṭu-mahārājya* belonged to the *Jayantakota-Tondai-mandala*.

<sup>8</sup> Thus the present residence of the Sindhus at the foot of the Gwalior Fort still bears the name of *Laahkar*, i.e., "camp."

<sup>9</sup> Read அழிந்த.

<sup>10</sup> Read கடுமையுடைய.

<sup>11</sup> Read தந்திர்.





## TRANSLATION

Let there be prosperity! On Thursday, the day of (the *nakshatra*) *Punarvasu*, which corresponds to the seventh lunar day of the former half of the month of *Mesha* of the *Samvata* year, which was current after the *Saka* year 1471 (had passed),—in order to procure religious merit to *Macholia-nāyaka* (of) *Velūr*,—prince *Bemmu-nāyaka* laid the pavement round the whole (temple).

## No. 58. ON A STONE AT THE SOUTH ENTRANCE OF VIRINCHIPURAM

This inscription is dated during the reign of *Venkaṭapati-deva-mahārāyaṇa* and in the *Nandana* year, which was current after the expiration of the *Saka* year 1614. It records that *Periya Eṭama-nāyaka* of *Poṇḍiṇṇūr* granted a house (*magan*) and some land for a *mutha* to *Ānanda-Naṇaśivāya*, son of *Ṭam*. The grant was made at the *Mārgaśa-hāyeśvara* Temple of *Tiru Virincchipuram* (*Virincchipuram*).

## TEXT.

- [1.] [ஸ்ரீ<sup>1</sup>] ஸ்ரீமம்ம[சா]மணட[லெ]-  
 [2.] ஸ்ரீமம்ம[சா]மணட[லெ] [சா]-  
 [3.] ஸ்ரீமம்ம[சா]மணட[லெ] [சா]-  
 [4.] கும்பாபாய[சா]மணட[லெ]-  
 [5.] கும்பாபாய[சா]மணட[லெ] அருங்கா[சா]-  
 [6.] ம[சா]மணட[லெ] அருங்கா[சா]-  
 [7.] மெல் செங்கா[சா]மணட[லெ]-  
 [8.] சதனஞ்ஞ[சா]மணட[லெ] அருங்கா[சா]-  
 [9.] கிரிஞ்சபுரம் மாறசைக்கா[சா]-  
 [10.] ஸ[சா]மணட[லெ] அருங்கா[சா]-  
 [11.] மெல் செங்கா[சா]மணட[லெ] அருங்கா[சா]-  
 [12.] தமெல் செங்கா[சா]மணட[லெ] அருங்கா[சா]-  
 [13.] இ[சா]மணட[லெ] அருங்கா[சா]-  
 [14.] மெல் செங்கா[சா]மணட[லெ] அருங்கா[சா]-  
 [15.] கும்பாபாய[சா]மணட[லெ]-  
 [16.] கும்பாபாய[சா]மணட[லெ] அருங்கா[சா]-  
 [17.] மெல் செங்கா[சா]மணட[லெ] அருங்கா[சா]-  
 [18.] கும்பாபாய[சா]மணட[லெ] அருங்கா[சா]-  
 [19.] மெல் செங்கா[சா]மணட[லெ] அருங்கா[சா]-  
 [20.] கும்பாபாய[சா]மணட[லெ] அருங்கா[சா]-  
 [21.] மெல் செங்கா[சா]மணட[லெ] அருங்கா[சா]-  
 [22.] கும்பாபாய[சா]மணட[லெ] அருங்கா[சா]-  
 [23.] மெல் செங்கா[சா]மணட[லெ] அருங்கா[சா]-  
 [24.] கும்பாபாய[சா]மணட[லெ] அருங்கா[சா]-  
 [25.] மெல் செங்கா[சா]மணட[லெ] அருங்கா[சா]-  
 [26.] கும்பாபாய[சா]மணட[லெ] அருங்கா[சா]-  
 [27.] அ[சா]மணட[லெ] அருங்கா[சா]

<sup>1</sup> Venkata I of Kāṇṇāra was a great ruler of the *Saka* year 1471 and 1534, see *Indian Epigraphy*, Vol. XII p. 103

<sup>2</sup> Read ஸ்ரீமம்ம.

<sup>3</sup> Read ஸ்ரீமம்ம.

<sup>4</sup> sr looks almost like ṭ.

[28.]	திரு	மடம்	செய்யுத்புரம்	டி-
[29.]	திருப்பரம்பகரம்		சுந்திரத்தி-	
[30.]	கரையும்		அருபெரித்த-	
[31.]	செய்யுத்புரம்	உ.	உ.	
[32.]	திரு	மடத்தி	புரம்	பு-
[33.]	குரு	அரு	புரம்	பு-
[34.]	சு	செய்யு	கரையி	டி-
[35.]	சு	புரம்	செய்யு	டி-
[36.]	செய்யு		புரம்	
[37.]	சு	புரம்	செய்யு	

## TRANSLATION.

Hail! On the 6th solar day of the month of Tai of the Nandana year, which was current after the Śaka year 1114 (*had passed*), while the illustrious *mahāmandaleśvara*, the hero (*Gaṇa*), the dagger (*Kottāri*), the hawk (*Satru*), the illustrious Venkatapati-deva-mahārāya was pleased to rule the earth,—in the presence of (*the god*) Mārgaśāṣṭvare (*of*) Tiru-Viriśchapuram,—Periya-Erama-nāyaka (*or*) Puṇḍārrūr ordered a house (*matha*) on the northern side of the holy street (*iru-cittu*) of Vāṇḍarāya (*to be given for*) a *matha* to Ānanda-Namaśivāya-pandāram, the worshipper (*i.e.*, pupil<sup>o</sup>) of the *guru* Namaśivāya-mūrti (*of*) Chidambaram, in order to procure religious merit to Śamkarappa-nāyaka Ayan, the son of Māya<sup>(?)</sup>-nāyaka (*of*) Velūr. This house for the *matha* consists of 1 house to the east of the house of Tryambaka and to the west of the house of Mūrti-māṇikkam, and of a house-garden of 41 feet. To this meritorious gift of a *matha* we gave, with a libation of water, for each day a *kuruṇi*<sup>1</sup> of rice (<sup>o</sup> *prasāda*) under mortgage,<sup>2</sup> and the connexion under mortgage with (*a piece of*) land in the *agrahāra* (*of*) Ūranday-tāṅgal. The succession of sons (*which consists of*) the succession of pupils<sup>3</sup> shall enjoy this *matha* as long as the moon and the sun endure. Whosoever injures this meritorious gift of a *matha*, that man shall incur the sin of one who has killed a black cow on the bank of the Gaṅgā.

## ✓ INSCRIPTIONS OF THE PERUMĀL TEMPLE AT POYGAI NEAR VIRIŚCHIPURAM.

These inscriptions (Nos. 59 to 64) are dated during the reign of a king called *Tribhuvanachakravartin Rajarāja-deva*. His twenty-second year corresponded to Śaka 1160 (Nos. 59 and 60), his twenty-fourth year to Śaka 1161 (Nos. 61 and 62) and his twenty-eighth year was current after the expiration of Śaka 1165 (No. 64). Accordingly, the first year of his reign corresponded to the Śaka year 1137-38.

The inscriptions record that the Kerula merchant<sup>4</sup> Ādi-Rāma, an inhabitant of "the Hill-country,"<sup>5</sup> *i.e.*, of Maṇvālam, granted three villages, which he had bought from a certain Śambuvarāya, to the temple, on the walls of which the inscriptions are found. The temple had two names 1. Aruḷāla-Perumāl<sup>6</sup> of Poygai, *alias* Rājendra-Chōla-

<sup>1</sup> A dry-measure equal to a *morakkā*.

<sup>2</sup> It appears that the land mentioned below was mortgaged to the *matha* as a guarantee for the regular supply of the rice.

<sup>3</sup> This clause seems to imply that the *matha* was to be inherited by the *śiṣyas* of the donee, just as in other cases a grant to a *Brahmana* is successively enjoyed by his sons, grandsons and further descendants.

<sup>4</sup> *monēśar*, No. 62, line 2; *Seṭṭaiyār*, No. 64, line 21.

<sup>5</sup> *Maṇvālam*, No. 61, lines 6f., *Maṇvālam*, No. 63, line 1.

<sup>6</sup> *i.e.* "the merciful Viṣṇu."

hullār, and 2. Chitra-moṛi-Malai-maṅḡlāḷi-Vinnagara. The technical meaning of *chitra-moṛi*, "the beautiful porcupine tail," is not clear. The remainder of the second name means "the Vāṣṭī temple" of the Hill-country." Probably the donor Itama himself had founded the temple and named it after his native country, viz., Malayālam.

The full name of Śambuvārāyaṇa from whom Rāma bought the three villages which he granted to the Poygai Temple, was Śengeni-Virāṣaṇi-<sup>1</sup> Ammaṭappan (or Ammaṭappan Aṟaṟiya-Śoraṇ, *about* Edirili-<sup>2</sup> Śora-Śambuvārāyaṇa). He seems to have been a vassal of Rājārāja-deva.

\*No. 60. ON THE BASE OF THE NORTH WALL.

This inscription is dated in the twenty-second year of Tribhuvanachakravartin Rājārāja-deva and in the Śaka year 1100. It records the gift of the village of Kumāra-maṅḡlāḷam, which was situated east of Korra-maṅḡlāḷam, north-west of Aimbūndi— which lay to the north of Poygai, *about* Rajendra-Chola-nāṭṭar—and south of the Palāṟu. Aimbūndi is the old name of the modern village of Ammūndi, it occurs also in an Ammūndi inscription, which will be noticed in Part III (No. 101). The Palāṟu is the well-known Palār, the chief river of the North Arcot District.

TEXT.

- [1] ஸ்ரீ விநாயகே நம: ஸ்ரீமாத்நெருஞ்சாத்தபத செவ்வாரியை  
புரிநெருஞ்சாத்தபதனை ஸ்ரீராமாநந்தேவகு வர்.
- [2] ஸ்ரீ இராமேஸ்வரே நம: ஸ்ரீமாத்நெருஞ்சாத்தபத செவ்வாரியை  
புரிநெருஞ்சாத்தபதனை ஸ்ரீராமாநந்தேவகு வர்.
- [3] ஸ்ரீ அருணாசலபெருமானுக்கு நெருஞ்சாத்தபத செவ்வாரியை  
புரிநெருஞ்சாத்தபதனை ஸ்ரீராமாநந்தேவகு வர்.
- [4] இராமேஸ்வரே நம: ஸ்ரீமாத்நெருஞ்சாத்தபத செவ்வாரியை  
புரிநெருஞ்சாத்தபதனை ஸ்ரீராமாநந்தேவகு வர்.
- [5] இராமேஸ்வரே நம: ஸ்ரீமாத்நெருஞ்சாத்தபத செவ்வாரியை  
புரிநெருஞ்சாத்தபதனை ஸ்ரீராமாநந்தேவகு வர்.
- [6] இராமேஸ்வரே நம: ஸ்ரீமாத்நெருஞ்சாத்தபத செவ்வாரியை  
புரிநெருஞ்சாத்தபதனை ஸ்ரீராமாநந்தேவகு வர்.
- [7] இராமேஸ்வரே நம: ஸ்ரீமாத்நெருஞ்சாத்தபத செவ்வாரியை  
புரிநெருஞ்சாத்தபதனை ஸ்ரீராமாநந்தேவகு வர்.
- [8] இராமேஸ்வரே நம: ஸ்ரீமாத்நெருஞ்சாத்தபத செவ்வாரியை  
புரிநெருஞ்சாத்தபதனை ஸ்ரீராமாநந்தேவகு வர்.

<sup>1</sup> This translation of *Virāṣaṇi* rests on an ancient inscription of the Vaikuntha Perumāḷ Temple at Kāñchiguram, in which the Sanskrit *Virāṣaṇi* corresponds to the Tamil *Viraṣaṇi*, which might, however, also mean "the celestial city."

<sup>2</sup> I.e., "the thunderbolt to heroes."

<sup>3</sup> *Heed* looks like *Heed*.

<sup>4</sup> I.e., "the unopposed."

<sup>5</sup> *Heed* எந்திர.

<sup>6</sup> No. 64, lines 24 f.





## TEXT

- [1] விசு [2] சகராசரண [3] புந் தந்தரஞ்ஞாநாறு கமதான்றி செவகதகிளற  
 ஸ்ரீ[4] வரமயன சசககரமத் திக [5] ஸ்ரீசரண [6] ரதமத [7] மரு [8] யச [9] இருபத  
 நாஸகவது
- [2] எதமகசகர [10] மதவ [11] சாபய [12] உரவ [13] சாபெனது [14] சாபுந் [15] ரததமமழிமலை-  
 ஸாடலயிளறனாசரண அருளாணபடு [16] மரஞ்சுந புதது [17] காற்பாற [18] கவகிளரு-  
 முப்பட்டி மெடுஞ்
- [3] [19] மரமும [20] உசாந் [21] [22] ஸாறு [23] கசாசெய [24] புளசெய [25] காறுசெய [26] கசாறுசெய [27]  
 கசாறுசெய [28] கசாறுசெய [29] கசாறுசெய [30] கசாறுசெய [31] கசாறுசெய [32] கசாறுசெய [33] கசாறுசெய [34]  
 கசாறுசெய [35] கசாறுசெய [36] கசாறுசெய [37] கசாறுசெய [38] கசாறுசெய [39] கசாறுசெய [40]
- [4] [41] பட்ட [42] பட்ட [43] கெவகதகிளற [44] கசாறுசெய [45] கசாறுசெய [46] கசாறுசெய [47] கசாறுசெய [48]  
 கசாறுசெய [49] கசாறுசெய [50] கசாறுசெய [51] கசாறுசெய [52] கசாறுசெய [53] கசாறுசெய [54] கசாறுசெய [55]  
 கசாறுசெய [56] கசாறுசெய [57] கசாறுசெய [58] கசாறுசெய [59] கசாறுசெய [60]
- [5] [61] பட்ட [62] பட்ட [63] கெவகதகிளற [64] கசாறுசெய [65] கசாறுசெய [66] கசாறுசெய [67] கசாறுசெய [68]  
 கசாறுசெய [69] கசாறுசெய [70] கசாறுசெய [71] கசாறுசெய [72] கசாறுசெய [73] கசாறுசெய [74] கசாறுசெய [75]  
 கசாறுசெய [76] கசாறுசெய [77] கசாறுசெய [78] கசாறுசெய [79] கசாறுசெய [80]
- [6] கசாறுசெய [81] கசாறுசெய [82] கசாறுசெய [83] கசாறுசெய [84] கசாறுசெய [85] கசாறுசெய [86] கசாறுசெய [87]  
 கசாறுசெய [88] கசாறுசெய [89] கசாறுசெய [90] கசாறுசெய [91] கசாறுசெய [92] கசாறுசெய [93] கசாறுசெய [94]  
 கசாறுசெய [95] கசாறுசெய [96] கசாறுசெய [97] கசாறுசெய [98] கசாறுசெய [99] கசாறுசெய [100]
- [7] கசாறுசெய [101] கசாறுசெய [102] கசாறுசெய [103] கசாறுசெய [104] கசாறுசெய [105] கசாறுசெய [106] கசாறுசெய [107]  
 கசாறுசெய [108] கசாறுசெய [109] கசாறுசெய [110] கசாறுசெய [111] கசாறுசெய [112] கசாறுசெய [113] கசாறுசெய [114]  
 கசாறுசெய [115] கசாறுசெய [116] கசாறுசெய [117] கசாறுசெய [118] கசாறுசெய [119] கசாறுசெய [120]
- [8] கசாறுசெய [121] கசாறுசெய [122] கசாறுசெய [123] கசாறுசெய [124] கசாறுசெய [125] கசாறுசெய [126] கசாறுசெய [127]  
 கசாறுசெய [128] கசாறுசெய [129] கசாறுசெய [130] கசாறுசெய [131] கசாறுசெய [132] கசாறுசெய [133] கசாறுசெய [134]  
 கசாறுசெய [135] கசாறுசெய [136] கசாறுசெய [137] கசாறுசெய [138] கசாறுசெய [139] கசாறுசெய [140]

## TRANSLATION

Hail 'Prosperity' From the month of Pô of the twenty-fourth year of the illustrious  
*Tribhuvana-chakravartin*, the illustrious Rājapāṇi, who was current among the  
 Saka year one thousand one hundred and sixty-one, <sup>1</sup> Viśvaśūta-Amṛityappa  
 Aragiyasoraya, <sup>2</sup> whose title is Śrīraśmīvarayana, after having received gold  
 from Rāma the Keralas a worshipper of Viśvaśūta (and an inhabitant) of Maṇḍa-  
 dān, gave to the Viśvaśūta temple of Chitramma-Maṇḍa-nāḍa, <sup>3</sup> whose the  
 temple at Viśvaśūta-Poṇḍa-nāḍa, <sup>4</sup> Poṇḍa, whose Rājendra Śrīraśmī,<sup>5</sup> (the flag of)  
 Pottar, as well as property—the trees overgrown and the well overgrown—the wet  
 land, for any one, <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> <sup>1068</sup> <sup>1069</sup> <sup>1070</sup> <sup>1071</sup> <sup>1072</sup> <sup>1073</sup> <sup>1074</sup> <sup>1075</sup> <sup>1076</sup> <sup>1077</sup> <sup>1078</sup> <sup>1079</sup> <sup>1080</sup> <sup>1081</sup> <sup>1082</sup> <sup>1083</sup> <sup>1084</sup> <sup>1085</sup> <sup>1086</sup> <sup>1087</sup> <sup>1088</sup> <sup>1089</sup> <sup>1090</sup> <sup>1091</sup> <sup>1092</sup> <sup>1093</sup> <sup>1094</sup> <sup>1095</sup> <sup>1096</sup> <sup>1097</sup> <sup>1098</sup> <sup>1099</sup> <sup>1100</sup> <sup>1101</sup> <sup>1102</sup> <sup>1103</sup> <sup>1104</sup> <sup>1105</sup> <sup>1106</sup> <sup>1107</sup> <sup>1108</sup> <sup>1109</sup> <sup>1110</sup> <sup>1111</sup> <sup>1112</sup> <sup>1113</sup> <sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>113</sup>

## No. 62. ON THE RIGHT SIDE OF THE EAST WALL.

This inscription is a duplicate of No. 61. At the end some words are lost.

- [1.] ஸ்ரீ ஸ்ரீ [ ] சரயாண்டு ஆரீத்-  
 [2.] நெருஞ்சுற்றதுபத்தொத்து செ-  
 [3.] சல்லாநின்ற ஸ்ரீநிபுலனச்சக்கா-  
 [4.] வத்தினர் கொச்சைதெவற்கு யான்டு  
 [5.] இருபத்துவாசுவத கைம்மரதமு . .  
 [6.] பொய்யவாண ஈசெவதிரசொழல்-  
 [7.] ஸாச் சித்திரமெழியகிணடவகிண-  
 [8.] ஸகாண ஆருகாணபெருமாளுக்கு 4[த்]அ[ர] கர-  
 [9.] த்நாற்கெங்கிருமுட்பட்ட மெலகொ-  
 [10.] கண மாமுங்கென்குளே கிணதம கருடு[ச]  
 [11.] ய புளசெய் கர[த்]பாற்கெங்கிருமுட்பட்ட  
 [12.] கடமை குடிமகனும் ஆயம் பாடிவாங்க  
 [13.] சீவவரி கடுதகசெட்டி அரிமுனை உட்-  
 [14.] படப்பல செலவாயகளுக்காத்தினை-  
 [15.] சிவ கர்த்திகைகாச கர்த்திகைப்பசை செ-  
 [16.] விடவது நிதிவர்க்காத தறிவிதை கடைவிதை கர-  
 [17.] கப்பபாட்டம் தட்டாப்பாட்டம் ஆகவா[ட்ட]ம செ-  
 [18.] கருக்கடமை கரிமிளகை இளவரி வகைச்-  
 [19.] த க[ர] பட்டுகாச மதறுமெப்பொப-  
 [20.] [ட்ட] பவ கரையகளுமத்தாம செட்டிதனி-  
 [21.] [ய]ருட்ட அனைத்த செலவாயகாராய-  
 [22.] கருமுட்பட்டத்திருவிடைவாட்டமரச ம[ரி]மண-  
 [23.] பகத ஆய[ர]ரா [ர]நத இளமன் கெரணர் பக[ர]

## No. 63. ON THE BACK OF THE EAST WALL.

This short inscription refers to the gift of the village of Puttūr, which is also recorded in the two preceding inscriptions.

## TEXT.

- [1.] பொய்கை அ[ருகாண]நா புளகை புத்தூரமு ஸ்ரீபயமற சென்னடு அவர்கு  
 ஸகாங்கிண செவயமலர்மாதவார் நின்ற மலைநாடு வரழ  
 [2.] வணிகர் ஆதிதிராமக் கெரணக் உ

## TRANSLATION.

The merchant Ādi-Rāma the Kerala, who lived in Malai-nādu, where the goddess with the red flower (*Lakshmi*) resides, having decorated Aruñālar (*of*) Poygai, and having acquired as exclusive property (*the village of*, Puttūr, made it his (*the god's*) village.

## No. 64. ON THE NORTH WALL.

This inscription is dated in the 26th year of Rājārāja-deva, which was current after the expiration of the Śaka year 1165. It records the gift of the village of Attiyūr.

\* Read குதம்.

\* Read ஆ.

\* Read க.

\* The inscription No. 61 reads அத்தாஸுமம் for அத்தாசம்.

## TEXT.

- [1] ஸ்ரீ ஸ்ரீ [10] சகலவாஸம் சூரியத்-  
 [2] திருநாத்தபுத்தமருள்<sup>1</sup> மெய் செல்லாத்-  
 [3] ன்ந ஸ்ரீநாநாருதெவரு பரம உயி ஸத்<sup>2</sup>  
 [4] சக்கலவாஸம் முதல தெய்வமெழும்பினான்-  
 [5] டகவின்னாரன் பொய்கை அருளாட-  
 [6] பருமாருக்கு அத்தியுத் தெவநாநாதருள்-  
 [7] டைத்துட்டம் பன்னிச்சத்தமருக்கையட்டி  
 [8] திடாரிபடடி பட்டமிருத்தி அவித்தியக்குத்தி  
 [9] சில சிலகல் [சிலகல்] கரமபாசிலைபுமுடப-  
 [10] டட மெய்குருகின் மரமுருகினுக்கெய சின-  
 [11] தம கஞ்செ யுஞ்செய வெடகதனியான் சூ-  
 [12] [ட]ம பாடிவாங்க கணகாணி கணகாவரி வந்த-  
 [13] கஞ்செட்டி அரிமுத்தக உதாதிட்ட தெவரு[ட]ய-  
 [14] கஞ்சும வெட்டி[ட]யுடவை முதநாதிசமம் வரை-  
 [15] கந கந பட்டு[ட]வககாச முதனடி சின்னம் -  
 [16] கவிப்பவரு தரப்படிஅரிசி அச்சதம் சான்றத-  
 [17] ததி தாசத்தம் [ட]தாத்தம் செரு[ட]படைய சூ-  
 [18] ககடமைபுமுருகிட்ட ககடமைபும மந-  
 [19] துமெய்கெ[ட]பட்ட வெட்டி தரப்படிவககாச-  
 [20] தமகஞமுடப ஓயகஞ<sup>3</sup> கநா இராமன் -  
 [21] (4)சாசெடகயாச பகல் பொன்னதகென-  
 [22] ட மன்னாற்பொய்கை அருளாடபெருமா-  
 [23] குருகுத்திருக்கிடையுடமர மன்னாந விட-  
 [24] டென் செவகெனி வராலி அமமைபுப்பன் அ-  
 [25] முகய சொமுருக வதிநி செ[ட]முச்சம்புயாசெ[ட] [11]

## TRANSLATION.

Had' Prosperity! From the month of *Karkataka* of the 28th year of the illustrious Rājārāja-deva, which was current after the Śaka year one thousand one hundred and sixty-five (*had passed*), -I, Śetgeṇi-Viṭṭāṇi-Ammaṇappay Aragiva-Śoraṣ, *attor* Edirili-Śora-Śambuvārāṇṇu, after having received gold from the Kerala merchant Rāma, a worshipper of Āya-ṅgār,—gave to the Vēṇṇu temple of Chitra-meri-Malai-maṇḍala, *attor* (the temple of) Arulāla-Perumāl (of) Poygar, (the village of) Attiyōr as a divine gift (*devadāna*) and as exclusive property —the trees overground and the wells underground, the wet land and the dry land, included within the boundaries in the four directions, excluding the land called, Palliechandanam,<sup>4</sup> Tukkaṭi-patti, Piḍāri-patti,<sup>5</sup> Bhatta-vritti and Vaidya-vritti,<sup>6</sup> the revenue in paddy, excluding (the revenue for, one *Vetti*, tolls, and the tax for the overseer of the village-police and the accountant, and including the three handfuls of paddy (<sup>7</sup>); the taxes in money, including (that for)

<sup>1</sup> Read *சு*.<sup>2</sup> Read *உயி ஸத்*.<sup>3</sup> Read *+*.<sup>4</sup> Read *கூய+கூ*.<sup>5</sup> *Palliechandanam* probably means "temple-land" just as *pall-gṛāma* "a village belonging to a temple."In the inscriptions Nos. 67 and 68, *palliechandanam* seems to be used in the sense of *palligṛāma* itself.<sup>6</sup> *Patti* means "a measure of land sufficient for a *śa* up-fold" compare *Kuṭṭi patti* in No. 42, above. *Tukkaṭi* is the same as *Turkkaṭi*, i.e. *Durgā*, and *Piḍāri* is a form of *Kāli*.<sup>7</sup> *śa*, the land enjoyed by the *Bhattas* and enjoyed by the *Ṣaṅg*.

conditions (*Puṇḍhī*), per hundred *kuru*s of the elevated land, which is reclaimed, in the year during which it is reclaimed, with the exception of those environs of the temple and the three *velis* of land, (*which form*) that divine gift. [The meaning of the next three clauses, which contain some unintelligible terms, seems to be, that in the next-following year, one quarter, in the next, one half, and in each further year, three quarters more than in the first year should be taken.] A document to this effect shall be engraved on the holy mountain (*tirumalai*).<sup>1</sup> Let the blessed Mahēśvara protect this (*gift*).

This is the signature of the magistrate (*adhikāram*) Ilakkappaṇ. This is the signature of Kambavāna-bhatta. This is (*the signature*) of Dakṣiṇāmūrti-bhatta. This is the signature of Tiruṇcheṭṭirambala-bhatta. This is the signature of Śaivādhirāja. This is the signature of Nambi of Periya-nādu. This is the signature of Vira-Śora-Brahmā-rāyaṇ. This is the signature of Appar-āndi. This is the signature of Rāma-ya-mantrin. This is the signature of the illustrious Māheśvara-velāraṇ. This is the signature of Miṇavarāyaṇ. This is the signature of Devarāyaṇ. This is the signature of Nandivarman. This is the signature of Abhimānabhāshapa-velāṇ. This is the signature of Muvendirayaṇ, the accountant (*kanakke*) of the temple. This is the signature of Uchendirāyaṇ.

#### IV.—INSCRIPTIONS AT TIRUMALAI NEAR POLŪR.

No. 66. ON A BURIED ROCK IN FRONT OF THE GOPURA AT THE BASE OF THE TIRUMALAI HILL.

This inscription is dated in the 21st year of Ko-Rāja-Rājakesarivarman, *alias* Rājārāja-deva, and again (*in words*) in the twenty-first year of Śoraṇ Arumori, the lord of the river Pōrri, i.e., of the Kāveri. The greater part of the historical portion of this inscription is identical with that of the two Māmallapuram inscriptions Nos. 40 and 41. Iratta-pādi is, however, omitted from the list of the countries conquered by the king.<sup>2</sup> Consequently Rājārāja-deva must have taken possession of Irattapādi between his twenty-first and his twenty-fifth years, the dates of Nos. 66 and 40 respectively.

The inscription records that a certain Gunavtramāmuniyaṇ built a sluice, which he called after a Jaina teacher, whose name was Gaṇiśekhara-Maru-Poṇḍhāriyaṇ.<sup>3</sup> The Tirumalai Rock is mentioned under the name Vaigai-malai, "the mountain of Vaigai." In Nos. 69 and 70, it is called Vaigai-Tirumalai, "the holy mountain of Vaigai." The name Vaigai seems to be connected with Vaigavār, the name of the village at the base of the rock, which occurs in Nos. 67 and 68.

#### TEXT.

[1] ஸ்ரீ ஸ்ரீ [ \* ] திருமகன் பொலபெரு மிலசெவ-

[2.] விபுநனகொடி, சிவம பூண்டனம் மனகொன்கொத்தனாச்சாலை கலமறுத்தருளி வெவ-  
வகாடுகளைப்பாடி-

<sup>1</sup> By this the temple itself seems to be meant.

<sup>2</sup> The same is the case in the large Leyden grant Dr Burgess' *Arch. Survey of S. India* Vol. IV, p. 210) and in an inscription published by S. M. Natesa Sastri, *Madras Christian College Magazine*, Vol. V, p. 36, both of which are likewise dated in the twenty-first year.

<sup>3</sup> Gaṇiśekhara means "the chief of Jaina teachers." With Maru compare Marudeva (*alias* Nābhi) and Maruderi, the names of the parents of the *Arhat* Rishabha, *Śaṭṛuṇyaya-māhātmya*, m. 7, *Kaṭṭavāṭṭa*, edited by Jacobs, p. 74, line 2. Poṇḍhāriyaṇ means "the golden sun."

- [3.] துணம்பாடி<sup>1</sup> நதிகைப்பாடி<sup>2</sup>யுருடமலைகொலையுருக்கலிகமும் ஈண்டிசை புதிழ  
தாவிழமாண்டலுமும் திண்டிவனம் வென்றித்த-  
[4.] ண்டாறகொண்ட[த்தெ]நிவ<sup>3</sup> வளமுதி ஈவலையாண்டிம தொழுதெழ விளவகு<sup>4</sup>  
பாண்டெ செழிந்நாத்தெக கொள் புன்கொவி-  
[5.] நாராஜாராஜகொசரிபதார[ன பு] இராஜாராஜகொவர்க்கு பாண்ட உயிச ஆலது அது  
புரியும் புனற்பெள்ளனி ஆதலைய சொழன்  
[6.] அருமொழிக்கு பாண்ட இராபத்தொள்ளுவுதென்ருக்கலை புரியும்.கி.பு.ணன் வெண் தொன்  
[7.] கணரிச[டு]சக்காமருபொநருசியன்நன் காமத்தால காமந்தை கி[ற்ற]ருக-  
[8.] கவிஞ்சிடெ நீமிர் கையனாக மலைக்கு நீடுதி இரு மருக்கும் கெல வினைய-  
[9.] கண்ணெடான குலை புரியும் படை அனாசா கொண்டெம பாநன் குணவிச-  
மாழுவினன்  
[10.] குளிர் கையக்கக்கொலெய [||\*]

## TRANSLATION.

Hail! Prosperity! In the 21st year of (the reign of) the illustrious Ko-Rāja-Rājake-sar varman,<sup>1</sup> *alias* the illustrious Rājārāja-deva, who,—while both the goddess of fortune and the great goddess of the earth, who had become his exclusive property, gave him pleasure,—was pleased to build a jewel-like hall at Kāndalār and conquered by his army, which was victorious in great battles, Vengai-nadu, Ganga-pādi, Nulamba-pādi, Tadigai-pādi Kulamalai-nadu, Kollai, Kalingam and Ira-mandalam, which is famed in the eight directions, who,—while his beauty was increasing, and while he was resplendent (to such an extent) that he was always worthy to be worshipped,—deprived the Śeriyas of their splendour, —and (in words) in the twenty-first year of Śorau Arumori, who possesses the river Poyai, whose waters are full of waves, —Gunavīramāmunivay, whose feet are worshipped by kings of destructive armies, the lord (‘ko) of the cool Vaigai, —having given a sluice,<sup>2</sup> which is worthy of being preserved in a good state and which is called by the name of Ganasekhara-Maru-Poṭṭhūriyam the pure master, who is skilled in the elegant arts and very clever, —saw the paddy grow for a long time on both sides of the high mountain of Vaigai (Vaigai-malai).<sup>3</sup>

No 67 ON A PIECE OF ROCK ON THE TOP OF THE TIRUMALAI HILL.

This inscription is dated in the 12th year of Ko-Parakesarivarman, *alias* Udayār Rājendra-Chola-deva. It opens with a long list of the countries which the king had conquered. Among these we find “the seven and a half *lakshas* (of revenue) of Irattapādi,” which Rājendra Chola took from Jayasimha. This conquest must have taken place between his 7th and 10th years, as another of Rājendra Chola's inscriptions, which is dated in his 7th year,<sup>4</sup> does not mention it, while it occurs in some unpublished Tanjore

<sup>1</sup> An ௨ seems to stand above ௩.

<sup>2</sup> The two inscriptions No. 42 and No. 41 read கைக்கொலெய.

<sup>3</sup> ௩ looks like ௩.

<sup>4</sup> The inscriptions No. 40 and No. 41 read தொ.க.க.வினக்கு.

<sup>5</sup> Instead of *rāja* this inscription uses the Tamil form *raja* and consequently instead of *Ko-Rāja*, which

is found in the Mamallapuram inscriptions Nos. 40 and 41 the form *Ko-raja*.

<sup>6</sup> *செவ்வை* must be a corruption of *செவ்வை* which occurs in two other Tirumalai inscriptions (Nos. 69 and 77).

<sup>7</sup> This seems to mean nothing but that he lived to an old age.

<sup>8</sup> *Madras Christian College Magazine*, Vol. V, p. 41.



inscriptions of the 10th year. The Jayasimha of the present inscription can be no other than the Western Chālukya king Jayasimha III (about Śaka 940 to about 964), who, according to the Miraj grant, "warred against the Chola,"<sup>1</sup> and who, in another inscription, is called "the lion to the elephant Rajendra-Chola."<sup>2</sup> Consequently, "the seven and a half lakshas of Irattapādi" have to be taken as a designation of the Chālukyan empire,<sup>3</sup> which, in two Eastern Chālukya grants is called "the Dakhan which yields seven and a half lakshas."<sup>4</sup> As both Rajendra-Chola and Jayasimha III boast of having conquered the other it must be assumed that either the success was on both sides alternately, or that neither of the two obtained a lasting advantage. If, in order to identify Rajendra-Chola, the enemy of Jayasimha III, we turn to the table of the Eastern Chālukya Dynasty, which is found on page 32, above, we find that he cannot be that Rājendra-Choda, who reigned from Śaka 985 to 1034. Undoubtedly, the enemy of Jayasimha III was that Rājendra-Choda of the *Sūryananta*, whose daughter Ammanga-devi was married to the Eastern Chālukya king Rājārāja I\* (Śaka 944 to 989). He is further identical with that Rājendra-Choda, who was the son of Rājārāja of the *Sūryananta*, and whose younger sister Kāṅḡavā was married to the Eastern Chālukya king Viruladitya\* (Śaka 957 (?) to 941). From certain Tanjore inscriptions it can be safely concluded, that he was the successor of his father Rājārāja-deva, whose time I have tried to fix in the introduction of No. 40, above. Rājendra-Chola's name occurs also on the seal of the large Leycen grant, and he is in all probability identical with the Madhurāntaka, i.e., "the destroyer of Madura," who issued that grant after the death of his father Rājārāja\*.

Among the other countries, which Rajendra-Chola is said to have conquered, the two first in the list are Idatturāi-nadu, i.e., the country of Edutore, the head-quarters of a taluqa in the Masūr District, and Vagavādi, i.e., Banawās, in the North Kanara District of the Bombay Presidency. With Kotippākat compare Kolapake, which, according to Mr. Fleet<sup>5</sup> was one of the capitals of the Western Chālukya king Jayasimha III. Irūn or Irā-maṇḍalam is Ceylon. "The king of the South," *Tamiravar*, is the Pāṇḍya king. Of him the inscription says that he had formerly given the crown of Sūndara to the king of Uṣon, from whom Rājendra-Chola took that crown of Sūndara. The name Sūndara occurs in the traditional lists of Pāṇḍya kings\*. In the present inscription, the term "the crown of Sūndara" seems to be used in the sense of 'the crown of the Pāṇḍya king,' and the composer of the historical part of the inscription seems to have known Sūndara as a former famous member of the Pāṇḍya dynasty. But no conclusions as to the date of Sūndara can be drawn from this mention of his name. The names of the Pāṇḍya king who was conquered by the king of Ceylon and of the king of Uṣon, who was conquered by Rajendra-Chola, are not mentioned. The inscription further

\* The request of "the 1<sup>st</sup> maintenance of Navane-ikkula?" took also place between the 7th and 10th years, but subsequently to the war against Jayasimha.

<sup>1</sup> *Ind. Ant.* Vol. VIII, p. 18.

<sup>2</sup> *Rājendra-Choda-yaṅga-vaṅṅaḍa*. *Ind. Ant.* Vol. V p. 15 lines 13 f. Mr. Rice's *Myore Inscriptions*, p. 149.

<sup>3</sup> See the remarks of Sir W. Elliot in Carr's *Seven Pagodas*, pp. 136 ff.

<sup>4</sup> See No. 39, line 25, and *Ind. Ant.* Vol. XIV, p. 51, line 29.

<sup>5</sup> See p. 51, above.

\* *Ind. Ant.* Vol. XIV, p. 50.

\* See lines 86 to 88 of the large Leycen grant. Dr. Burgess' *Arch. Surv. of S. India*, Vol. IV, p. 208.

\* *Kannara Dynasties*, p. 43.

\* See also *Index of Antiquities*, Vol. II, pp. 218 ff. Dr. Caldwell's *Comparative Grammar*, pp. 139 ff. of the Introduction and pp. 355 ff.

records that Rajendra-Chola vanquished the Kerala, *ie.*, the king of Malabar. With Śakkara-kottam whose king Vikrama-Vira was defeated by Rajendra-Chola compare Chakkarakottai, whose lord was conquered by the Western Chalukya king Vikramaditya VI,<sup>1</sup> and Chakkragutta, which was taken by the Hoysala king Vishnuvardhana.<sup>2</sup> Malura-mandalam is the Pandya country, the capital of which was Madurai. Chola-vishaya, the country of the Cholas or Odras,<sup>3</sup> and the Uchha of Huan-Tsang,<sup>4</sup> is the modern Orissa. Kōsalai-nadu is Southern Kōsa, the Kōssa-nadu of Huan-Tsang,<sup>5</sup> which, according to General Cunningham, corresponds to the upper valley of the Mahanadi and its tributaries.<sup>6</sup> Takkai-madam and Uttirakottam are Northern and Southern Lat (Gajapati). The former was taken from a certain Raghavāra. Further, Rajendra-Chola asserts that he conquered Vaitgandasa, *ie.*, Bengal, from a certain Govindaachandra and extended his operations as far as the Ganges. The remaining names of countries and kings I have been unable to identify.

The inscription mentions Tirumala, *ie.*, "the holy mountain" and records a gift to the temple on its top, which was called Kūṇḍavai-malaya, *ie.*, the Juncus temple of Kūṇḍavai. According to an Eastern Chalukya grant and an unpublished Chidambaram inscription,<sup>7</sup> Kūṇḍavai or Kūṇḍavai was the name of the daughter of Vijaya of the *Suryavamsa*, the younger sister of Rajendra-Chola, and the queen of the Eastern Chalukya king Viradaditya. The Tanjore inscriptions mention another, still earlier Kūṇḍavai, who was the daughter of the Chola king Parantaka I, the elder sister of the Chola king Rajaraja-deva, and the queen of the Pallava king Virarajendra.<sup>8</sup> It seems very probable that it was one of these two queens, — either the younger sister or the aunt of the then reigning sovereign Rajendra-Chola, who received the temple on the top of the Tirumalai Rock and called it after herself. As Tirumala is much nearer to the Pallava country, than to the country of the Eastern Chalukyas, we shall surely be wrong in attributing the foundation of the temple not to the king's aunt who was a Pallava queen, than to his younger sister who was married to an Eastern Chalukya king.

According to this and the next inscription the village at the foot of the Tirumalai Hill bore the name of Vaitgavur and belonged to Maṇḍa-nadu, a division of Paṇḍya-nadu, which formed part of Jayankondal-chalukya-land.

With the text of the subject inscription, I have compared four other inscriptions of Rajendra-Chola, *ie.*, 1. the inscription No. 18, which is now sealed in the 12th year; 2. an undated inscription of the Kadavimatha Temple at Uttaramaṇḍur in the Chingleput District, an impression of which I owe to the kindness of Mr. R. Sewell; 3. an inscription of the Brhannisvara Temple at Tanjore of the year, and 4. an inscription of the Chidambaram Temple 34th year.

<sup>1</sup> Dr. Bühler's *Vikramādityaśataka*, sarga iv, verse 39.

<sup>2</sup> Mr. Fleet's *Kanarese Dynasties*, p. 66.

<sup>3</sup> *Sanskrit* चोल, *Tamil* சோழ, the inhabitants of Chola-deva. Kanarese, Odjara, Tamil:

சோழ or சோழர், the inhabitants of சோழ or சோழம்.

<sup>4</sup> *Beauclerk's Sargol*, Vol. II, p. 204.

<sup>5</sup> *Ibid.* p. 209.

<sup>6</sup> *Arch. Surv. of India*, Vol. XVII, p. 62.

<sup>7</sup> *Ind. Ant.* Vol. XIV, p. 33, lines 60 f.

<sup>8</sup> See paragraph 1, 11. *Progress Report for February, March and April 1886* Madras G. O., 25th July

1888, No. 743, Public.

<sup>9</sup> See paragraph 1, 11. *Progress Report for July, August, and September 1886* Madras G. O., 7th November

1886, No. 1050, Public.



## TRANSLATION.

Hail 'Prosperity'! In the 12th year of the reign of Kō Parakesarivarman, thus Udayar Śrī-Rājendra-Chōla-deva, who,—during his reign the whole resembled that of pure people, and in which the great goddess of the earth, the goddess of victory in battle, and the beautiful and matchless goddess of fortune who had become his great queen, gave him pleasure while his own illustrious queen was prospering—conquered with his great and warlike army I lattur, Nadu, Vāṇas, &c., the towns (which are bounded by) mountains, walls of trees, Kōlappakkam whose walls are surrounded by the sea; Manakkadakkam of unapproachable strength, the crown of the king of Īram (which is situated on the border of the rough sea, the exceedingly beautiful crown of the queen of the king of that country), the crown of Sandara which the king of the South Sea, the Pāṇḍya had formerly given to that king of Īram, the pearl-necklace of Lādra, the whole Īra-mandara on the transparent sea, the crown praised by many, a lucky treasure, which the spear-throwing (king of) Keraśa usually wore, the garland of the sun, many ancient islands, which are the old and great guards of the shore against which enemies are dashed, the crown of pure gold, worthy of Lakṣmī, which Parakeśvara who, out of anger bound the king twenty-nine times in battle, having thought the fort of the island of Sandara his, Sandara's unapproachable had deposited there, the seven and a half lakṣas of Pratta-pattā—through the conquest of which many terrible sins arose—(20) Jayasimha who out of fear and fear of revenge, turned his back at Maṅgala and he himself, the high mountains of Nāyakkōla Śikkirackattam belonging to, Vikrama-Vāṇa, Madarimannuram with the fort of Maṇṇarapattin, Nāṇanikkonata which is surrounded by high groves, Pōtchappattin belonging to Veṇṇiay-Virai, the good Maṇṇu-dikā, where leaves and fruits are green, the large heap of family treasures, together with many other treasures which he carried away after having seized Dhitrata of the old race of the moon together with his family, in a fight which took place in the old fort of Aṇṇagat, who is famous for his abounding abundance, Uṇṇa-vāṇa whose cup is waters are difficult to approach, the good Kōsa-māṇḍu, where Bhāmāśa assembles, Dāṇḍattāra, famous for its abundance, whose gardens bear abundance, and which he carried away after having tried to conquer in a hot battle, Takkam-lottam, Dakam-lab, whose famous rivers are delicious and which he conquered, after having been attacked by Kōṇaśra, Vāṇṇa-gosa which he does not last long, in which was a crown of iron and having lost his fortune, the elephants of rare strength, whom he carried away after having been pleased to frighten in a hot battle Maṇṇipala of Nāṇṇu-kottam, who on the sea, the treasure of women, Uṇṇa-lottam, Uṇṇa-lottam with the great sea of pearls, the sea of Gaṅga, whose waters sprinkle flowers on the burning sand.—

Chōla-vijaya, the wife of the merchant Nāṇṇappavai who lives at Perum-Banappall, gave a thousand lamp to the temple of Sri-Kundilay, the place of the famous statue of the parāśchandam of Vāṇṇavarai Maṇṇu-nāṇa, a system in the middle of Pāṇṇāṇṇadu, (which forms part) of Jayankonda-Śora-mandalam.

## Postscript.

Twenty *kāṇṇ* were given for one (*śrī*) and ten *kāṇṇ* for the sacred food.

<sup>1</sup> Literal 'the wife of the merchant Nāṇṇappavai who lives at Perum-Banappall, gave a thousand lamp to the temple of Sri-Kundilay, the place of the famous statue of the parāśchandam of Vāṇṇavarai Maṇṇu-nāṇa, a system in the middle of Pāṇṇāṇṇadu, (which forms part) of Jayankonda-Śora-mandalam.'

This is the present name of a village belonging to a temple—a holy village—see p. 91 note 5.

No. 68. ON A ROCK BURIED UNDERPATH THE STEPS BETWEEN THE GOPIYA AND  
THE PAINTED CAVE

Like the preceding inscription, this one is dated in the 12th year of K<sup>o</sup>-Parakesari varman, *also* I<sup>st</sup> Var Rajendra-chola-Vara. It records the gift of a lamp to the god of the Tirumalai Temple, whose *name* is to have been called Ārumban-*adim*, and who gets money for the maintenance of this lamp and of another lamp, which had been given by 'Sundara', the queen of the Pallava king 'Ike Kundava', the queen of the Pallava king Vaidyanava, who was probably a Chola princess, who was married to a Pallava king.

## TEXT.

- [1] ஸ்துதி [ \* ] கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[2] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[3] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[4] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[5] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[6] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[7] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[8] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[9] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[10] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[11] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[12] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[13] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[14] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[15] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[16] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[17] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[18] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[19] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[20] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[21] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[22] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-  
[23] ஸ்துதி கிருஷ்ணா சார இர [ \* ] கிருஷ்ணா சார இர [ \* ] பெருந்த-

<sup>1</sup> See page 97, above.

<sup>2</sup> It looks like கு.

<sup>3</sup> The inscription No. 67 reads கிருஷ்ணா சார.

<sup>4</sup> The inscription No. 67 reads திருஷ்ணா சார.

<sup>5</sup> The inscription No. 67 reads கிருஷ்ணா சார.

<sup>6</sup> The inscription No. 67 reads கிருஷ்ணா சார.

<sup>7</sup> The inscription No. 67 reads கிருஷ்ணா சார.

<sup>8</sup> Read த or ன.



- [24.] சச்சும வைத்தூதன் துமில் செலவாகு [25] இலமணிகளையு வைத்த திருமலையினக-  
கொன்ற [26] இதற்கு னகுமி திருமலையினக  
[25] எரக இருபத [27] இலமணிகளையு வைத்தூதன் இலமணிகு இலமணிகு உடைப  
கூரமலையினக தித்தம் காரணிகளையு  
[26] ம [28] வுலையு செலவாகு [29] காரணிகளையு வைத்தூதன்  
காரணிகளையு குத்த எரக அறபத [30]

## TRANSLATION

Had 'Prosperity' In the 12th year of (the reign of) Ko-Purakesari-varman, *son* of Udayar Śrī-Varjendra-Chela-dēva etc. 'Ilai-malai-manga gave one *trimala* lamp to the god of the holy mountain (Tirumalai) (at) the *pal-achanai* of Vaigavai in Mugai-asalu, a *lyon* in the *man* of Tangal-mala (which *forms part*) of Jayankela-Sora-mandham. Twenty *kalas* were given for cultivating the land (granted) for the maintenance of this lamp. Six *the portion of* this land, this lamp (shall be kept up) day as a *nanta* lamp for Ārambhānathan, the lord of this temple as long as the moon and the sun *shine*. Sixty *kalas* were given for the *nanta* lamp, which had been given, for as long as the moon and the sun *shine*, by Satiyavar the queen of the Pallava king.

No. 69. ON THE WALL OF A MANDAPA AT THE BASE OF THE TIRUMALAI ROCK,  
TO THE LEFT OF THE ENTRANCE.

This inscription is dated in the tenth year of Ko-Maray-varman Tribhuvannachakravarthi Vira-Pandya-dēva and records the building of a sanct at Vaigai-Tirumalai.

## TEXT.

- [1] வந்தி சி ரு, செலவாகு [2] இலமணிகளையு வைத்தூதன்  
[2] காரணிகளையு குத்த எரக அறபத [3] இலமணிகளையு வைத்தூதன்  
[3] இலமணிகளையு குத்த எரக அறபத [4] இலமணிகளையு வைத்தூதன்  
[4] இலமணிகளையு குத்த எரக அறபத [5] இலமணிகளையு வைத்தூதன்

## TRANSLATION

Had 'Prosperity' In the tenth year of Ko-Maray-varman Tribhuvannachakravarthi, the illustrious Vira-Pandya-dēva, Arabhā Perum *son* of Satiyavard, the *household* *king* of Pāṇḍya-Chera-māyānār *land* (a *division*) of Rajaraja-vala-mandham was built a sanct at the M *g*ai (at) *near*, the holy mountain of Vaigai (Tirumalai). Let this *work* be victorious!

No. 70. ON THE WALL OF A MANDAPA AT THE BASE OF THE TIRUMALAI ROCK,  
TO THE RIGHT OF THE ENTRANCE,—FIRST INSCRIPTION.

This inscription is dated in the 12th year of Rajarajavarmā Śambavarājya<sup>1</sup> and records the setting up of a Jaina image on Vaigai-Tirumalai, i.e., on the holy mountain of Vaigai.

<sup>1</sup> Read *சம்பர்*

<sup>2</sup> This letter may also be read *ர*

<sup>3</sup> Read *சம்பர்*

<sup>4</sup> The historical part of this inscription is identical with that of No. 67.

<sup>5</sup> *சம்பர்* was a title of the Pandya kings, see Wilson

<sup>6</sup> See the introduction of No. 52

## TEXT

- [1] ஸ்ரீ [•] ராஜநாராயணன் சமயபுரத்திற்கு உ-  
 [2.] ண்டு விட வது பொன்னுர் மன்னபொன்னுணடை  
 [3.] மகன் கலகத்தான் கையகத்திருமலைக்கு கதியரு-  
 [4.] ப்பணவின் ஸ்ரீவிநாயகாயுதர் பொன்னெயில்-  
 [5.] காயுதர் [•] யெழுப்பலகையுடைய உ-

## TRANSLATION.

Half 'Prosperity' In the 12th year of Rājānārdyaṇa Śambuvārāja,—Nal-katta, the daughter of Manṇai-Poṇṇaiyar, (an inhabitant) of Poṇṇūr, caused the blessed Viṭhala-nīyaṇār, Poṇṇuyil-nātha,<sup>1</sup> to be raised to the holy mountain of Vairāt (*Vairāt-Tirumalai*). Let this pious work be victorious!

No. 71. ON THE WALL OF A MANDAPA AT THE BASE OF THE TIRUMALAI ROCK,  
TO THE RIGHT OF THE ENTRANCE,—SECOND INSCRIPTION.

## TEXT.

- [1] நிறைவறவருக்கு இடம் உரவு அருளமொழிதெவையுதது  
 [2] இடைவரவன் அடவன் பெரிய விவரை உணர்ந்தார தன்-  
 [3.] மம் [•]

## TRANSLATION.

A well, which was given, in order to procure merit, to Śiruvungai,<sup>2</sup> the pious gift of the brothers of the eldest son of Idaiyāraṇ Appay, (an inhabitant) of Aral-moṭi-devar-puram.

No. 72. ON THE SOUTH WALL OF A MANDAPA AT THE BASE OF THE TIRUMALAI ROCK.

This inscription is dated in the *Ananda* year, which was current after the expiration of the Śaka year 1298, and during the reign of Ommann-udaiyar, the son of Kambann-udaiyar and grandson of Vira-Kambann-udaiyar.<sup>3</sup> Like No. 52, above, the inscription is a receipt for the cost of some land, which a certain Viṣṇu-Kambuli-nayaku seems to have bought from the villagers of Śambukula-Perumāl-agaram, *alias* Rājagambhira-chaturvedi-maṅgalaṁ.<sup>4</sup> This village belonged to Murugamaṅgalapattu<sup>5</sup> in Maṇḍakula-nālu, a division of Palakura-kottam,<sup>6</sup> which formed part of Jayāṅkonda-Chola-maṇḍalam. The four last lines, which consist of signatures, have not been transcribed as they are somewhat obliterated. The following are the readable names of villages, which occur at the beginnings of the different signatures.<sup>7</sup>—Kamāṇḍār, Murugappāli, Periyā-Kāṭṭeri, Vāṅapp[ā]ram.

<sup>1</sup> With பொன்னெயிலாயுதர், 'the lord of the golden fortress' compare பொன்னெயிலகையு, which, according to Winalow, is the same as அருகை (Arkaṭ).

<sup>2</sup> This seems to have been a female relative of the donors. The title *maṅgai*, 'lady' is also borne by a female person in No. 53, line 24.

<sup>3</sup> See the introduction of No. 86, below.

<sup>4</sup> These two names of the village are evidently derived from Rājagambhira Śamouvarāyan and his *śiruda* Śambukula-Perumāl; see No. 74.

<sup>5</sup> The same occurs in No. 81.

<sup>6</sup> This is also found in No. 74.

<sup>7</sup> The last signature is இயக்கரத்த ஸர்க்கரைக்கு ஸயக்கொண்ட [ ]பச்சாழ்வரமாராயன் எழுந்தது, "the signature of Jayāṅkonda Śoṇa-Brahmā-riyan, the village-accountant of this place."

TEXT.

- [illegible]

<sup>1</sup> Read பரீட்சை.

\* Read பரணம்கு

' Read again.

\* Read 8pm-9pm.

- [22.] தப்பட்ட உபாதிதமும் உட்படக்கடெக்குதெதாநகயாக இனலிலத்தகரு கொல்கைரு  
மனைக்கும் ஆனடி து-  
[23.] னதுகரு கடலுமரு பொன் ம் [\*] இப்பொன் பததும் முன்ன கந்தாயம்  
ஆத்தரக்கடலாராவும் [\*] இது துழியு-  
[24.] [வ]று இனமுதநெரலககடெபொம் அலலாவாவும் [\*] இனலிலககருமரும் மகா-  
லகைக்கு மனைக்கு  
[25.] எபபெறப்பட்ட கலதும் இலயி [\*] கலதும்[வா]டக்கொதமுட டிய நாவகனெ  
நித்த தசககடெபொம் ஆகவும் [\*] காண ! ஒப்பபொ-  
[26.] வெபும் ஆயி இப்பொன் குறியும் தாககடலும் ஆகவும் [\*] இனலிலகக-  
ருமரும் கொல்கைகமனைக்கும் வெவதானம்  
[27.] தி[வ]று மடலாட்டம் துழியு மததும் வெண்ணெ [வெ]று விதமுடெமாத-  
லகததும் கொல்கைகடலாராவும் [\*] இப்பொன் மததும் தாககடலும் வெவதானம்  
[28.] பன்னகககெதொம் பூயிபூயகதபுலகாயகருமரு திறமாவும் || இந்த திறமாவும்  
மதமுடலியிகை இந்த திறமாவும் வெவதானம் எவதானம் [\*] எவதானம் மததும்  
[29.] மாளாடகததும் மகாவென் பூயிபூயகதபுலகாயகருமரு இது எவததும் [\*] குமாணா அரு-  
கானமாவருமாள் எவததும் [\*] கந்தாடை வெவதானம் மடலா எவததும் [\*]  
[30 to 33.] . . . . .

## TRANSLATION

Let there be prosperity ! Hail ! On the day of (the nakshatra) *Uthratthil*,<sup>1</sup> which corres-  
ponds to Monday, the eighth lunar day of the former half of the month of *Dhanu* of the  
*Ananda* year, which was current after the Saka year 1296 (*had passed*), during the reign of  
the illustrious *mahamandukia*, the conqueror of hostilities, the destroyer of those kings  
who break their word, the lord of the eastern, southern, western, and northern oceans, the  
illustrious *Ommannu-udaiyar*, the son of the illustrious *Kambannu-udaiyar* who was the  
son of the illustrious *Vira-Kambannu-udaiyar*,—Whereas the great people of *Sambu-  
kula-Perumal-agaram*, *also* *Rajagambhira-chaturvedi-mangalam* (or *Maruga-  
mangala-pattu* (*which brings*) to *Marukula-nadu* (a *district*) of *Parakunra-  
kottam* in *Jayanakonda-Soppanandalam*, gave to the illustrious *Visannu-Kamban-  
nayakan* . . . of *Alakku-nadu*, within *Talu-nadu*,<sup>2</sup> a document (*pramam*) about the cost of  
land . . . . . We, the great people *herby declare*, that we, having then agreed, gave a  
document about the cost of land to the illustrious *Visannu-Kamban-nayakan*. At the  
pleasure of these great people, I, *Ankara-Sandhara-Ihatta* of *Sambukula-Perumal-  
agaram* wrote this document about the cost of land, *thus is my* signature.

No. 73. IN A SMALL SINKING BELOW THE PAINTED CAVE AT TIRUMALAI, FIRST INSCRIPTION.<sup>3</sup>

## TEXT.

- [1.] ஹுதி ஸ்ரீ [\*] கடைக்கொட்-  
[2.] கோத்திருமலைபரவாதிம-

<sup>1</sup> Read *தாண்டி*.

<sup>2</sup> Read *உடையர்*.

<sup>3</sup> Read *திருவிடைமடைம்*.

<sup>4</sup> Read *ஸ்ரீ*.

<sup>5</sup> Sanskrit *Uthra-khadrapadda*.

<sup>6</sup> This is Northern Kerala, the country of the *Tuluvas*.

The passage left out here means a *document* of land, which was valued at 40 pagas and which consisted of 32 *kudam*=4,000 kuzas of wet land *namam*, and 1,000 acres of dry land *karai*, and of some *manasa manasa*.

<sup>7</sup> There is a fragment of a second inscription in two lines which begins ஹுதி ஸ்ரீ திருமலை [1.] உடைய  
ஸ்ரீ.

- [3.] ஸ்ரீ ஸ்ரீ பரமேஸ்வரே நம: ||  
 [4.] திருவாய்-ம் செ[ய]-  
 [5.] வித்த மகித்த[ரு]-  
 [6.] பெயர் ||

## TRANSLATION.

Hail 'Prosperity' Ar abtanemi-āchūrya of Kulaikkottūr, a pupil of Paravādimallā<sup>1</sup> of Tirumalai, caused the image of a *yakshi* to be made.

No. 74. ON THE OUTER WALL OF THE DOORWAY, WHICH LEADS TO THE PAINTED CAVE AT TIRUMALAI, TO THE LEFT OF THE ENTRANCE.

This inscription is dated in the twentieth year of *Tiruhuvana-chakravarthin* Rājārāja-deva, which, according to the Poygai inscriptions (Nos. 59 to 64), would correspond to the Śaka year 1165-68. The donor was Rājagambhīra-Śambhavarāyaṇ, who bore the *virudha* Attamallā<sup>2</sup> and Sambukala-Perumal (i.e., the Perumal of the Samba race<sup>3</sup>). The object granted seems to have been the village of Rājagambhīra-nallūr, which had evidently received its name from that of the donor.<sup>4</sup>

## TEXT.

- [1.] ஸ்ரீ ஸ்ரீ பரமேஸ்வரே நம: ||  
 [2.] திருவாய்-ம் செ[ய]-  
 [3.] வித்த மகித்த[ரு]-  
 [4.] பெயர் ||  
 [5.] திருவாய்-ம் செ[ய]-  
 [6.] வித்த மகித்த[ரு]-  
 [7.] பெயர் ||  
 [8.] திருவாய்-ம் செ[ய]-  
 [9.] வித்த மகித்த[ரு]-  
 [10.] பெயர் ||  
 [11.] திருவாய்-ம் செ[ய]-  
 [12.] வித்த மகித்த[ரு]-  
 [13.] பெயர் ||

## TRANSLATION.

HE. From the twentieth year of the illustrious *Tiruhuvana-chakravarthin* the illustrious Rājārāja-deva, forward, —I, Attamallā Sambukala-Perumal, alias Rājagambhīra-Śambhavarāyaṇ, gave to Anāyudha Paṅgaṇavarar the son of Hala-Perumal of Virappakkem in Tiruvār-kottam the son of Jayakula-Śora-mandalam, (the master of) , alias Rājagambhīra-nallūr, a themlade of Pargala-nadai, a themlade of Palakura-kottam as his property (valudai) to wit: underground, two trees evergreen and the boundaries in the four directions, with the right to sell, mortgage or exchange it.

A female member of this name who was a contemporary of a king Keshanaga, is mentioned in an unpublished inscription from Srirangam-Belagoja.

<sup>1</sup> This is probably the Sanskrit Hastimalla.

<sup>2</sup> A *virudha* viravayam with *virudha* viravayam with Poygai inscriptions (Nos. 59 to 64).

<sup>3</sup> Compare Śambukala-Perumal-agaram alias Rājagambhīra-chattavēl māngalam in



NO. 75. ON THE OUTER WALL OF THE DOORWAY, WHICH LEADS TO THE PAINTED CAVE  
AT TIRUMALAI.

This inscription is much obliterated. It consists of a passage in Tamil prose, a Sanskrit verse in the *Sardula* metre, and another Tamil prose passage, and records some gifts made by Vyavakta-śravanajjvala or (in Tamil, Vāṇu-kadaragiya-Perumāl, *about* Atigama-*map[...]* of the Chera race. The name of the capital of this prince seems to have been Takura. He was the son of some Rājarāja and a descendant of a certain Yavanikā, king of Kerala, or (in Tamil, Eṇṇai, king of Vaṇji.<sup>1</sup> The king repaired the images of a *gāṇṇa* and a *gākshi*, which had been made by Yavanikā, placed them on the Tirumalai Hill, presented a gong and constructed a channel. The Tirumalai Hill is here called *Aḥasagiri* (the excellent mountain of the Arka[t]) and (in Tamil) Engaṇavaruṇi-Tirumalai (the holy mountain of the Arant). According to the Sanskrit portion of the inscription, it belonged to the Tattirā-maṇḍala, this seems to be a Sanskritised form of the well-known Tondai-maṇḍalam.<sup>2</sup>

## TEXT.

- [1] ஸ்ரீ ஸ்ரீ [?] செவந்தரதது ஆதினகமா[னி] ஸ்ரீநிதி செவந்த ஸ்ரீ  
[2] காகுண்டம் உகாபாஸாபாஸ எழுந்த ந<sup>1</sup> ஸ்ரீநிதி எந்நிநிநிநி [?] <sup>2</sup>  
[3] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] <sup>3</sup>  
[4] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] <sup>4</sup>  
[5] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] <sup>5</sup>  
[6] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] <sup>6</sup>  
[7] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] <sup>7</sup>  
[8] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] <sup>8</sup>  
[9] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] <sup>9</sup>  
[10] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] உகாபாஸாபாஸ [?] <sup>10</sup>

## TRANSLATION.

Hail Prosperity! Atigama[...], of the Śera race placed on (the hill the images of, a *gākṣa* and a *gāṇṇa*—*former* gifts *formerly*) made by Eṇṇai,—presented a gong and gave a channel, which he had constructed, *for* (setting) the Kaṭappera (*bank*).

(The images of the two lords of the *gākṣas* which were made in the excellent mountain of the Arka[t] in the country (maṇḍala) called Tattirā by the illustrious and pious king of Kerala called Yavanikā, were afterwards rescued from ruin by Vyavakta-śravanajjvala, the lord of Taka[...], and son of the illustrious Rājarāja, an eminent prince, who was the ornament of his (Yavanikā's) race.

<sup>1</sup> This might be meant for *Atigama*—*he whose pride consists in excessive liberality*.

<sup>2</sup> Vāṇji or Karuvur was the old capital of the Chera kingdom. Ptolemy calls it *Karuvura* *Βασιλειον*, Karur, the capital of the prince of Kerala, see Dr. Colburn's *Compendious Grammar*, 2nd edition, page 26 of the Introduction, Dr. Burnell's *South Indian Paleography*, 2nd edition, page 33, note 2, and Dr. Bühler in the *Zeitschrift für Deutsch. Morgenl. u. d. XXXVII* p. 49.

<sup>3</sup> In a Western Chalukya inscription *Tattirā-maṇḍalam* is called *Tattirā-maṇḍala*, see the facsimile in *Ind. Ant. Vol. VII*, p. 26, plate III, line 1. *Tattirā-maṇḍalam* itself occurs in No. 81.

<sup>4</sup> Read *Uṇṇai* for *Uṇṇai*.

<sup>5</sup> *Arka* is probably a vulgar form for *Arka*.

Viduk-kādarig va Perumal . . . repaired the broken remains (of the images) of a *gōkṣa* and a *gōkṣi*, which had been given by FRIGI, the lord of the realm of the kings of Vāṇji, and placed them (on) this holy mountain (Tirumalai) of the god who possesses the eight qualities.<sup>1</sup>

No. 76 INSIDE THE DOORWAY, WHICH LEADS TO THE PAINTED CAVE  
AT TIRUMALAI, TO THE RIGHT.

This inscription consists of a Sanskrit verse, which is a duplicate of that occurring in No. 75.

## TEXT

- [1.] ப்ரீதினொருவ-
- [2.] கருவியுதா வலதி-
- [3.] கருவியுதா வலதி-
- [4.] கருவியுதா வலதி-
- [5.] கருவியுதா வலதி-
- [6.] கருவியுதா வலதி-
- [7.] கருவியுதா வலதி-
- [8.] கருவியுதா வலதி-
- [9.] கருவியுதா வலதி-
- [10.] கருவியுதா வலதி-
- [11.] கருவியுதா வலதி-
- [12.] கருவியுதா வலதி-
- [13.] கருவியுதா வலதி-
- [14.] கருவியுதா வலதி-
- [15.] கருவியுதா வலதி-

No. 77 INSIDE THE DOORWAY, WHICH LEADS TO THE PAINTED CAVE  
AT TIRUMALAI, TO THE LEFT.

## TEXT

- [1.] கருவியுதா வலதி-
- [2.] கருவியுதா வலதி-
- [3.] கருவியுதா வலதி-
- [4.] கருவியுதா வலதி-
- [5.] கருவியுதா வலதி-
- [6.] கருவியுதா வலதி-
- [7.] கருவியுதா வலதி-
- [8.] கருவியுதா வலதி-
- [9.] கருவியுதா வலதி-
- [10.] கருவியுதா வலதி-
- [11.] கருவியுதா வலதி-
- [12.] கருவியுதா வலதி-
- [13.] கருவியுதா வலதி-

<sup>1</sup> *Paṇḍita* is an attribute of an Arhat. The eight qualities are according to the Jāna books: infinite wisdom, omniscience, omnipotence, boundless happiness, being nameless, without descent, without age and unobscured. See Wiesner, *re Kādarig* and *re Kādarig* pp. 172 and 320 and Dr. Grail's note on verse 2 of Tiruvalluvar's *Kurru* p. 330.



## No. 79. ON THE SOUTH WALL OF THE AMMATAPPEŚVARA TEMPLE.

This inscription is dated during the reign of Vira-Devarāya-mahārāyar (of Vijayanagara) and in the *Pramādi* year (i.e., Śaka 1356). It records a grant to the Ammatappa Temple. The name of the donor is obliterated.

## TEXT.

- [1] ஸ்ரீமத் [ \* ] ஸ்ரீமத் இராமாதி இராமாதி இராமாதி  
[2] பரமேஸ்வரர் ஸ்ரீவி[ச]தேவராமமதரா-  
[3] இராமாதி[ச]தேவராமமதரா-  
[4] கருணம் மாசி மாதம் பத்தாத்தயி  
[5] காயனா அமலமதுப்பராயனா[ச]  
[6] தேவராம[ச]பத் மாதய[ச]ராம[ச]  
[7] தன்மசாதன பன்[ச] குத்தபடி ம . . .  
[8] [சொல்] பெரிய பெருமாவர் திருவிச . . .  
[9] தூ விட . . . வளவு [ \* ] [ \* ] இந்த தன்[மம] ச-  
[10] கிருத்தயனா[ச]யும் கடக்க கட[ச]த[ச]  
[11] அம் [ \* ] இந்த தன்மதயக்கு அநித பன்[ச]யு-  
[12] வந் தேவராம கனா[ச]யு க[ச]ராம [பகை]யு

## TRANSLATION.

Hail! On the tenth day of the month of *Mitha* of the *Pramādi*<sup>1</sup> year, which was current (during the reign) of the illustrious *rājādhirāja rājaparamēśvara*, the illustrious Vira-Devarāya-mahārāyar, . . . . 1 *vaṣaṭ*<sup>2</sup> was given by a *dharmaśāsana* to the lord Ammatappa-nāyagār. This meritorious gift shall last as long as the moon and the sun. He who shall injure this meritorious gift, [shall incur the sin of one who has kuted] a black cow on the bank of the Gaṅgā.

## No. 80. ON THE SOUTH WALL OF THE AMMATAPPEŚVARA TEMPLE.

This inscription is dated during the reign of Vira-Devarāya-mahārāyar (of Vijayanagara) and in the *Ananda* year (i.e., Śaka 1357). It records the gift of a village to the Ammatappa Temple. The middle portion is defaced by three cracks.

## TEXT.

- [1] ஸ்ரீமத் [ \* ] ஸ்ரீமத் இராமாதி  
[2] இராமாதி இராமாதி இராமாதி  
[3] பரமேஸ்வரர் ஸ்ரீவிச-  
[4] தேவராமமதரா இராம[ச]  
[5] கரு ஸெய்வராம  
[6] தன்மதயனா[ச]யு

<sup>1</sup> The inscription No. 80 reads *pram* instead of *pram*.

<sup>2</sup> As Dr. Oppert has shown in the *Madras Journal of Literature and Science* for the year 1881, p. 276, the erroneous forms *Pramodita* and *Pramādi* for the two years *Pramoda* and *Pramādi* owe their origin to some old *śāstra* manuscripts in two of which we find *Pramoda* 'the' and *Pramādi* 'the' in course of time the two particles *śā* and *di* were mistaken for portions of the names themselves. In Tamil the two wrong forms have entirely superseded the correct ones.

<sup>3</sup> *வளவு* or *வளவு* means "a house household premises" (Winslow).

- [7.] ஸ்ரீ உ [த]யதி காயு[ச]  
 [8.] அமரமபுடயகாயு[ச\*]  
 [9.] க்ரு [ச]வையபபத்து  
 [10.] உல[ச]கந்தவெள்  
 [11.] [சூரியதெ]வ[சென்]  
 [12.] தன்மசாதனம் ப-  
 [13.] ஸ்ரீ குத்தபடி  
 [14.] கும்கயஇராயன்  
 [15.] வெங்கட[ச]ய[ச]

## TRANSLATION.

Hal\* On the 2nd day of the month of *Āṭ* of the *īṇvāṭ* year which was current during the reign of the illustrious mahā-śaktiśaśa-vaṃśa-*vaṃśa*, the illustrious Vra-*ṇ*deva-*vaṃśa*-mahārāya, — I, Lingaṇḍa-Vel-Suryadeva, gave (the image of) [Sa-lava-*vaṃśa*] by a *dharmadāna* to the lord Amṇa-*vaṃśa*-nayanar. Accordingly (the *vaṃśa*) the signature (?) of Mullaya-*vaṃśa* Vengadu.

## No. 81. ON THE EAST WALL OF THE SOMANĀTHESVARA TEMPLE.

This inscription is dated in the *Saka* year, which was current after the expiration of the *Saka* year 1371, and during the reign of Virapratapa Pradarsinmahadeva-*vaṃśa*-mahārāya. This is the latest hitherto known date of Deva-*vaṃśa* II of Vijayanagara. The inscription is much injured and incomplete at the end. In the preserved portion, mention is made of the kingdom of Pata-*vaṃśa* (*Pata-*vaṃśa**), which belonged to 'Tandavandana', of the right and left hand castes,\* and of the Somanāthesvara Temple at Paṇaiyidu.

## TEXT.

- [1.] ஸ்ரீமதேவா ஸ்ரீ [10] ஸ்ரீமதேவா-  
 [2.] கெய்வையா அரி[ய]ச[ச]ய-  
 [3.] பட்டா பாதெய்க்குத்தபடி[ய] ச-  
 [4.] யர் கண்டடி கும்கயன் க-  
 [5.] டடி கண்ட காடு கொண்டி  
 [6.] கொண்ட காடு கு[ட]சதான் க-  
 [7.] கும்கயன் பசுமிகுத்ததன்-  
 [8.] கும்கயன் ஸ்ரீமதேவா-  
 [9.] சமேவா ஸ்ரீமதேவா-  
 [10.] கண்டருளிவ ஸ்ரீமதேவா-  
 [11.] தெய்வா-  
 [12.] ச[ச]ய[ய] பனா-  
 [13.] ஸ்ரீ[ய]ம் தனாயன் க-  
 [14.] கண்ட ஸ்ரீமதேவா-  
 [15.] காயத்து ஸ்ரீமதேவா-  
 [16.] காயத்து கண்டாயன்-  
 [17.] [ச]ய க-  
 [18.] க-  
 [19.] க-  
 [20.] க-

\* See the introduction of No. 58.

\* Much interesting information on the right and left hand castes is found in Dr. Oppert's work "On the Original Inhabitants of Bharatavarsha or India," Part I, pp. 47 to 66.



- [18.] திரைத்த வன் தென்குடி  
[19.] மருத்த படைபிடி  
[20.] நாந்நு (சுடைய) வந்தைய  
[21.] ய இடையையு நந்தையு  
[22.] நாந்நு[திரு] மன்[திரு]  
[23.] மடந்[திரு] முரு[திரு]மன்[திரு]  
[24.] மருத்த படை[திரு] மடைய[திரு]  
[25.] தென்குடி[திரு]மன்[திரு] தென்குடி  
[26.] தென்குடி . மன்[திரு]மன்[திரு]

## TRANSLATION.

Let there be prosperity ' Hail ' On the day of (the *nakshatra*) *Uttarāṣāḍā*,<sup>1</sup> which corresponds to the *Yoga Aśvini* and to Saturday, the thirteenth lunar day of the former half of the month of *Simha* of the *Saka* year, which was current after the Saka year 1371 (*had passed*), while the illustrious *mahāmāyādeva*, the conqueror of hostile kings, the destroyer of those kings who break their word, the destroyer of the three kings of the South,<sup>2</sup> who takes every country which he sees, but who never gives back a country which he has taken, the lord of the eastern, southern, western and northern oceans, the illustrious *vijayadhara* *raja*, *parameśvara*, the illustrious *Virapratapa*, who has been pleased to witness the hunting of elephants, *Prasāda*-*Immadi*-*Devarāja*-*mahārāya*, was pleased to rule the earth,—the inhabitants of the kingdom (*rajyam*) of *Paṇḍya* (*which belongs*) to *Tondai-mandalam*, the great men of the right hand and of the left hand,—at the temple of *Somanātha*-*deva*-*nāyaka*, the lord of *Paṇḍya* (in the north-west of) *Muruga-mangala-pattu*,<sup>3</sup> which borders on the *Rajaganthra* Hail (*Rajaganthra-nālu*,<sup>4</sup>

## VI.—INSCRIPTIONS OF THE KAILĀSANĀTHA TEMPLE AT KANCHIPURAM

No. 82 ON A PILLAR IN THE MANDAPA IN FRONT OF THE PARAMEŚVAREŚVARA SHRINE.

The following inscription is dated in the fiftieth year of *Madirai-konda* *Ko*-*Parameśvara*. The same names are borne by the Chola king *Parāntaka* I, *alias* *Viranārāyaṇa*, in a copper plate grant published by Mr Foulkes.<sup>5</sup> As *Madirai* seems to stand for *Madurai* (*Madura*), the capital of the *Pāṇḍya*s,—*Madirai-konda*, "who took *Madura*," might also be considered as the Tamil equivalent of *Madhurāntaka*, "the destroyer of *Madura*." This was the name of a grandson of *Parāntaka* I according to the large *Leyden* grant.<sup>6</sup> Another *Madhurāntaka*, who was the son of *Rājārāja*, issued the Sanskrit portion of the *Layter* grant after his father's death.<sup>7</sup> He is probably identical

<sup>1</sup> Read *மடந்*.

Sanskrit *Uttarāṣāḍā*.

<sup>2</sup> *மகாமாயை* is the same as *மகாமாயை*. The three kings are the *Chola*, the *Chola*, and the *Pāṇḍya*. In Kanarese inscriptions it occurs in the form *Mahādeva*. See *Journal of the Bombay Branch Royal Asiatic Society*, Vol. XII, p. 376, note 30, and *Ind. Antiquary*, Vol. XIII, p. 13, verse 47.

<sup>3</sup> See page 102, note 3.

<sup>4</sup> This *nālu* was probably called after *Rajaganthra*-*Sambharāya*—see the introductions of Nos. 74 and 75.

<sup>5</sup> *Salem Manuscript*, Vol. II, pp. 369 ff.

<sup>6</sup> Dr Burgess' *Archæologia: Survey of Southern India*, Vol. IV, pp. 274 ff. *Madhurāntaka* and not *Mathurāntaka*. is the reading in lines 45, 62 and 87 of the original as a possession of which I owe to Dr Burgess.

<sup>7</sup> See page 96, note 3.

with Rājendra-Chōla-deva, who, according to Nos. 67 and 68, conquered the Mādura-maṇḍalam. The three kings just mentioned are Nos. 3, 9 and 11 of the subjoined table, which I insert for ready reference. It contains the pedigree of the Chōlas according to the large Leyden grant. The first three kings of the table are also named in Mr. Foulkes' above mentioned grant. On inscriptions of the two last kings and on other conquests of theirs, see the introductions of Nos. 40 and 67, above.

1. Vīṇyālaya of the *Sōryavarman*.

2. Aditya I.

3. Parantaka I. *alias* Varādhyaṇa or Mādura-kōṇḍa-ka-Parakṣasivarmān. He conquered the Kōva Temple. A village near the temple was called *Parantaka* the king of Kōva and conquered the Bujja King. Varādhyaṇa the King of the Mādura and the Bujja and the Bujja King.

4. Rājāditya, was killed in a battle with Kṛishṇarāja.\*

5. Gaṇḍarādityavarmān, fought a battle with his name on the northern bank of the Kaveri.†

6. Maḍharāntaka I.

7. Arimajya.

7. Parāntaka II. *alias* Rājendra, fought a battle at Chōla.

8. Arimajya II. *alias* Kāśhān. He was killed in his youth with Arimajya.

Kindavey married the daughter of the King of the Chōla.

10. Rājārāja *alias* Rājārāja or Rājārāja varman made a conquest in the year 920. He conquered the Western Chōluka king Satyārāja II. (Saka 919 to about 940).

11. Rājendra Chōla, *alias* Maḍharāntaka II or Parakṣasivarmān, fought with the Western Chōluka king Jayasimha III. (about Saka 940 to about 964).

Kāśhān married to the Eastern Chōluka king Vimalāditya (Saka 947 (?) to 964).

Arumāṅga-deva, married to the Eastern Chōluka king Rājārāja I. (Saka 914 to 935).

On Rājendra-deva, the present successor of Rājendra Chōla, see the notes on Nos. 127, below. In the introduction of No. 67, I might have added that the May

\* *Salem Manual*, Vol. II, pp. 369 B., verses 4 to 11, 24 and 25.

† As discovered by my assistant V. Venkayya, M.A. Vyāghra-grahāra is the Sanskrit equivalent of Parayar "the tiger-ridge" one of the names of Chidambaram. The report of the Leyden grant is confirmed by the *Seṅga-tirumōḻ*, which says twice that Parāntaka I. built the Kaṇaka-maṇḍa or Golden Hall at Chidambaram, *Salem Manual*, Vol. I, p. 40.

Compare the *Andāda-rasa* and *Andāda-raya* in the Rev. Taylor's translation of the *Seṅga-tirumōḻ*, *Madras Journal*, Vol. XIV, Part I pp. 15 and 16 and V. in *Journal* in No. 44 below.

\* See note 1.

The second have been the Rāṣṭrakūṭa king Kāśhān IV. whose grant ranges between Saka 929 and 979. The *Alloghuvavāṇa* was mentioned in Mr. Foulkes' grant-verse 16, is probably identical with the Rāṣṭrakūṭa king Śrīyaṇṇa Amṛtavaraha I. Saka 737 to at least 800.

† In Sewell's *List of Antiquities*, Vol. I p. 265 a village called Gaṇḍarādityam in the Trichinopoly District is mentioned.

Mr. Sewell at pp. 105 and 201 mentions two villages of this name in the North and South Arcot Districts.

\* See page 97, note 3.

\* See page 64, note 1.

grant of the Western Chálukya king Jayasimha III.<sup>1</sup> calls (Rājendra-)Chola *Pañcha-Dravīdādhipati* (read thus instead of *yam Chāndramādādhipati*<sup>2</sup>), "the lord of the five Dravīda nations." The village, which was the object of the M.raj grant, belonged to "the Edalore" (read thus instead of *Pudalore*) "Two thousand." Accordingly, the country of Edalore in Maṣār must have been in the possession of Jayasimha III. in Śaka 946 (expired). The same country of Edalore (*Idalurai-nadu*) occupies the first place in the list of the conquests of Rājendra-Chola-deva.<sup>3</sup>

The subjoined inscription records that a certain Candaparákrama-vira gave to the god of "the holy stone-temple" (i.e., the Rājasekhavarasvāra Temple \*) at Kachchippe-lu (i.e., Kanchipuram) 270 sheep, from the milk of which three lamps had to be supplied with ghee. A certain Candaparákrama-magráṭa, who seems to be distinct from the donor, pledged himself that he and his descendants would supply the ghee daily or otherwise incur certain fixed fines.

It is worthy of note, that in this very archaic inscription the *puṭh* or the dot above consonants, which corresponds to the Nēgarī *virāma*, occurs five times.<sup>4</sup> It is represented by a short vertical stroke. The same sign is found in the Tamil portion of the Kūram plates of the Pallava king Paramesvaravarman I (No. 151, below).

## TEXT.

- [1.] || ஸ்ரீ ஸ்ரீ || மநிசா டெ[சு]-
- [2.] ஸட டெப்பாடெரிபன்ம[சு]
- [3.] யாண்டு பதிசுஞ்சைவது எ[சு]-
- [4.] பபெட்டுபெரிப [சு].
- [5.] கததளி சீதாடெவ[சு]
- [6.] சண்ட[சு]பாசகிசம[சு]ஞ்சுடிமெ[சு] [சு].
- [7.] மூத்த [சு] திருத்தளி தெவாரு மூ[சு].
- [8.] த டெவ[சு]கிசக்கு வஞ்சகிசு உள.
- [9.] ஸயம் சண்டபாசகிசம[சு] [சு]வத்த
- [10.] சைவ மூவா பெரடு - திருத்த-
- [11.] ஸமூத [சு] இப்பாட்ட[சு] சீதி மூ[சு].
- [12.] சூ டெய் டெண்டு டெந்து உ[சு].
- [13.] ஸுழி[சு] உடையசை ஸ[சு].
- [14.] ஸ் ஸுதுழக்கு வமுல[சு] ஸாதி.
- [15.] யாங் ஸக் மசை மசை [சு].
- [16.] ஸி ஸி [சு]அந்தம் அட்டுமெ[சு] [சு], அட்டு[சு].
- [17.] ஸயி ஸு[சு]அ[சு]ததில் சி[சு].
- [18.] ஸவெசை [சு]பபெட்டு[சு].
- [19.] ஸ [சு] இத்தண்ட[சு] இண்டு[சு] மூ[சு].
- [20.] ஸமே அட்டுமெ[சு] [சு] மூ[சு]டதம் அ-
- [21.] ஸுந் டெ[சு]கிச சி[சு] ம[சு]ஞ்சை.

<sup>1</sup> *Ind. Ant.* Vol. VIII, p. 18.

<sup>2</sup> This correction was suggested by my assistant, V. Venkayya, M.A.

<sup>3</sup> The "five Dravīdas," as opposed to the "five Gaudas" are the chief tribes or languages on the south of the Vindhya—Dravīda proper (Tamil), Andhra (Telugu), Kannaḍa (Kannarese), Mahārāṣṭra and Gaurava, see Bāḥubhūga and Kōṭha's *Sanskrit Dictionary*, s. v. द्रविड, and Winslow, s. v. திரவிடம்.

<sup>4</sup> See pages 95 and 99, above.

<sup>5</sup> See page 112, below.

<sup>6</sup> Line 2 *end* of டெண்ட, *end* and *end* of பபெட்டு. Line 3 *end* of ஸாசு. Line 12 *end* of டெவ[சு].

- [22.] பெரக மந்த [தட்டி குடுதென்]  
 [23.] . . . . . [வி]ரம் . . . . .  
 [24.] [இ]ய்யும் [உ]ரூ[தி]யு. . . . .  
 [25.] . . . . .

## TRANSLATION.

Hail! Prosperity! In the fifteenth year of (*the reign of*) Madirai-konda Ko-Parakesarivarman, (*the following*) written agreement (*was made*) with Mahādeva of the large holy stone-temple at Kachchippedu by me, Chandaparāṅkrama-maṇṛāḍi. Chandaparāṅkrama-vīra gave two hundred and seventy undying and unending<sup>1</sup> big sheep to the god of the holy stone-temple, (*in order to keep*) three *nonḍā* lamps<sup>2</sup> (*burning*) as long as the moon and the sun exist. From (*the milk of*) these sheep,—myself my sons and my further descendants shall take three *urakkus* of ghee daily<sup>3</sup> and shall, for ever, pour them out into the hands of those, who are in charge of the *ndriyus* (*measure*) within (*the temple*), with a *ndri* (*measure*) which is equal to four *urakkus*.<sup>4</sup> If I do not pour them out, I shall be liable to a fine of four and a quarter (*urakkus*, daily in court. Although I am fined thus, I shall pour out this ghee without resistance. If I resist, I solemnly agree to pay one *maṇḍi*<sup>5</sup> of gold daily to the king who is then ruling. . . . . This meritorious gift [*shall last as long as*] the moon and the sun.

No. 83. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RĀJASIMHAVARMEŚVARA SHRINE.

Like the inscription No. 82, this one is dated in the fifteenth year of Madirai-konda Ko-Parakesarivarman, and records the gift of 350 sheep from the same Chandaparāṅkrama-vīra to 'the holy stone-temple'. A certain K. lakopa-vīra-maṇṛāḍi pledged himself to supply two lamps with ghee made from the milk of these sheep.

A graphical peculiarity of this archaic inscription has to be noted. In two cases the sign of *ā* in *nā* and *rā* is not, as in modern Tamil, attached to the bottom of the letter, but is added after it and turned upwards.<sup>6</sup>

## TEXT.

- [1.] [ஐ]ய்யு பூ [ம]திரை கொண்ட  
 [2.] [கெ]ரப்பரகேசரிபண்ட[ி]ரு வரன்-  
 [3.] [உ]ப[தி]னதுருசுவத வரன[தி]ரப-  
 [4.] [வி]ரம்[ன்]ரு[தி]யென் . . . . .  
 [5.] . . . பதினம் கங்கெடுபூ[தி]யு  
 [6.] . . . . .  
 [7.] . . [தே]வா[தி]ருத்தலி தேவந்த.  
 [8.] கு இரண்டு கொள்கிளக்கு வந்தி[தி]யு.  
 [9.] \* உள்ள அளவும் வரிப்ப[தி]ற்கு வரன்.

This seems to mean that the sheep, if dead had to be replaced by fresh ones.

<sup>1</sup> In other inscriptions we find the spelling தந்தாமனக்கு for தெ தந்தாமனக்கு which occurs also in No. 83, line 6, and in No. 147, line 6.

<sup>2</sup> தந்தி seems to be connected with தந்தம், தந்த, தந்தம் or தந்தியம் (Sanskrit *netyam*).

<sup>3</sup> According to the Tamil dictionaries, 1 *ndri* or *pada* consists of 4 *urakkus*.

<sup>4</sup> 1 *maṇḍi* weighs 4 grains.

<sup>5</sup> In ஐ of கௌரவா. line 13, and in கு of கௌரவா, line 24.

<sup>6</sup> Two letters of which the *ā* sound is *ā* are engraved below the beginning of this line

- [10.] பராக்ஷரமலிர் வைத்த சா[லா]  
 [11.] [ஸ்ர]வா பொரு ஞாந்துளன்பது [1\*]  
 [12.] [இ]வ்வாட்டால் சிசதி உயிற் செ[ய]  
 [13.] [செ]ரண்டு வந்து உன்னாழி[கை]  
 [14.] [உ]ய்யுடயர்நா னாகரில் குறுழை-  
 [15.] [கு] வ[மு]வாத நாயியால் ஈன் ம-  
 [16.] [க]ன் மக்கள் வழி வழி எத்தும் அ-  
 [17.] [ட்]டுவெருகென் [1\*] அட்டெருவில் [ய].  
 [18.] [தி]ய்ய[ந]தநில சிசதி அநாக்க[ச].  
 [19.] [ய] பொன் தண்டபடுவெருகென் [1\*]  
 [20.] இத்த[ண்]ட[ப]ட்டெம் இனெய் மு-  
 [21.] ட்டாமெ அட்டுவெருகென் [1\*] முட்ட[ம்]  
 [22.] அன்றா கொவுக்கு சிசதி குன்றி  
 [23.] பொன் மந்த ஓட்டி குடுத்தென்  
 [24.] காலகொபரமணமுடிபென்  
 [25.] வழியும் இவன் வழிசெ[ச].  
 [26.] [ய] ச[ஸ]ட[ப]ராக்ஷரம[லி]ரத்த .  
 [27.] . உவன்னுவன் அடுகை .  
 [28.] . . நக்காளி நிருபு  
 [29.] . ஓக்கு பகல் [6] .

## TRANSLATION.

Hail! Prosperity! In the fifteenth year of Madurai-konda Ko-Parakesarivarman, I, Kalakopa-vira-maurādi . . . . . Chandaparākrama-vira gave one hundred and eighty undying and unending\* big sheep to the god of the holy stone-temple, in order to keep two *nonda* lamps burning, as long as the moon and the sun exist. From (the milk of) these sheep, myself, my sons and my farther descendants shall take one *uri*† of ghee daily and shall, for ever, pour them out into the hands of those, who are in charge of the *nārgas* (measure) within (the temple), with a *nāri* (measure, which is equal to four *urakkas* If I do not pour them out, I shall be liable to a fine of one eighth *pon* daily in court. Although I am fined thus, I shall pour out this ghee without resistance. If I resist, I, Kalakopa-vira-maurādi solemnly agree, that I and my descendants shall pay one *kugai*‡ of gold daily to the king who is then ruling . . . . .

## No 84 ON THE FLOOR OF THE MAHAMAṆḌAPA OF THE RAJASIMHAVARMEŚVARA ŚHETṬE.

This inscription is dated in the 3rd year of Ko-Rājakesarivarman. By it, the villagers of Mevalūr pledged themselves, to furnish oil for a lamp from the interest of a sum of money, which they had received from the temple-treasury. The inscription mentions Kanchipuram. Tirukkayralippuram, "the town of the holy stone-temple," which occurs in lines 1 f., is evidently derived from Tirukkayrali, one of the names of the Rājasimhavarmesvara Temple,§ and is probably a synonym of Kanchipuram. The town belonged to Kāṭiyūr-kottam, a district, which is also mentioned in Nos. 85, 147 and 148.

\* *uri* is entered instead of another *akāra*, which seems to have been one.

† See note 1 on the preceding page.

‡ 1 *kugai* weighs about 2 grains

§ 1 *uri* is equal to  $\frac{1}{4}$  *pon* or *natr*.

¶ See page 116, below



## TEXT.

- [1] [கொலி]ரஞ்சகசிபம்மரு யாண்டு க [கூறு] காலியூர்கொட்டத்[தொகு]காட்டு  
திரு[கூ]-  
[2] த்றளிப்புத்த மெனதுர ணொரம் மையமெழுத்த [1\*] காஞ்சிப்புத்த திருக்க-  
- த்றளி [கூ]-  
[3] ஓசலவகெழு[ச] பக்கல யாண்ட கொண்டு கடவ பெரன் பதினெண்[கழ-  
- க்செய]  
[4] முத்த மஞ்சாடியும குன்றிய [1\*] இப்பெரு பதின்கொண்டமுத்தெய மு[த்த  
- மஞ்சா]-  
[5.] [4] குன்றிகும பதினையாறு[சுந்தி[த]வம்<sup>1</sup> தீசதம் உழக்கெண்ண னா[மு-  
- டையார்<sup>2</sup> கூ<sup>3</sup>]-  
[6] லொட்டொக்கும் உழக்காலெ அட்டுவொமாரொம் ஒரு கணானகரு அட்டுவொம்-  
[ச\*]கொ[ம] . . . . .  
[7.] [க]சர் சொல்ல எழுதினெ இவனுர் விச[வக்] அவப்படியென் இவை சக்  
எழுத்[ச] [1\*]

## TRANSLATION.

In the 3rd year of Ko-Rājakesarivarman, we, the villagers of Menulūr, (a *quarter*) of Tirukkarrāippuram in Ugarā-nālu<sup>1</sup>, (a *division*) of Kāliyūr-kottam, (made the following) written agreement. We have received from Āḍiḍāsa Chandeśvara<sup>2</sup> (as) the holy stone-temple at Kañchipuram eighteen *karāṇṇa*, three *maṇḍi*s and one *kuṇṇi*<sup>3</sup> of gold. From the interest<sup>4</sup> of these eighteen *karāṇṇa*, three *maṇḍi*s and one *kuṇṇi* of gold, we shall pour out daily,<sup>5</sup> as long as the moon and the sun exist, (for) one *nandi* lamp, one *urakku* of oil with an *urakku* (measure, which is equal to a quarter according to the standard) of the authorities in the village. As the villagers . . . told (me), I, Alappadi, the head-man<sup>6</sup> of this village, wrote (this document). This is my signature.

No. 85. ON THE BASE OF THE MANDAPA IN FRONT OF THE RĀJASIMHAVANMEŚVARA SHRINE.

The middle part of this inscription is covered by the wall of the modern *mahāmāṇḍapa*, which has been erected between the Rājāsīkhavarmēśvara Shrine and that *mandapa*, on the base of which the inscription is engraved. It is dated in the fourth year of Ko-Parakeśarivarman and records, that the villagers of Kalladuppūr<sup>7</sup> pledged themselves, to furnish a fixed yearly supply of paddy from the interest of a sum of money, which they had received from the shrine of Āḍiḍāsa Chandeśvara at Tiruvottār.

## TEXT.

## First part.

- [கூ]லி ஸ்ரீ [1\*] கொப்பாசெவலிவதி[கூ] யாண்டு [ச\*]பா[வது] காலியூ[ர]கொட்ட-  
- டத்து விமபெடுகாட்டுக்கலமடு ஸ்ரீ<sup>1</sup> லொட்டொரம் மைய எழுத்த [1\*] இ-  
- கொட்டத்துத்தனா[முத்தி]ருவொத்து<sup>2</sup> [சு]சலவகெழு[ச] மை[மி]ல யாண்ட

<sup>1</sup> Read *கூலி*.

<sup>2</sup> These letters are supplied from line 11 of the inscription No. 147.

<sup>3</sup> On Āḍiḍāsa Chandeśvara see page 92 note 6. According to the Tamil *P. ga-purdama*, Śiva made the pious Vichārasarman the chief (சு[வ]மர) of his devotees (கொண்டா) and bestowed on him the title Chandeśvara. This legend perhaps explains the designation Āḍiḍāsa, 'the first devotee.'

<sup>4</sup> 1 *karāṇṇa* contains 36 *maṇḍi*s, 1 *maṇḍi* contains 2 *kuṇṇi*, and 1 *kuṇṇi* is equal to about 2 grana.

<sup>5</sup> பதினெண் seems to be the same as பொலிசை.

<sup>6</sup> தீசதம் seems to be another form of தீரதி (see page 114, note 3).

<sup>7</sup> விசவர, which occurs also in No. 149, is probably identical with விசவர.

<sup>8</sup> Compare Kalladuppūr in No. 85, line 5.

கொண்டு கடவு பென் எட்டரை ம . . கச்சிப்பெட்டு ஆணிக்கலவாவ விதை  
இருபதின் கழஞ்சு பென் கொண்டு கடவெரம் [\*] இப்பென் இருபதின்  
கழஞ்சுகளும் இவ்வாட்டைத்தை முதலாக இப்பெ . . . . .

*Second part.*

டைவ பரிவர்ப்புறவாராகன் னகவ வழி திருச்செத்தடை கெவவன்கு குப்பெபொ-  
மச்செனும் கவவெபெழர் வவெவெயொம் [\*] இத்தெலது . . . . . ம  
இவ்விருபதின் கழஞ்சு பெனது[க]கும பவிசை நெவ ஆட்டாரண்டு தொழும்  
தொனதுநுத்துக்காடி கெவதும கூறது வகை வழுவாமெ ஆட்டாரண்டு தொழும்  
என்கஞ்சு ஊரம்[ம] : [தெ]ய[ய]ம வார[ய]ப்பெருமகனெதமெ கொண்டு  
சென்று அனக்கு குப்பெபொமச்செனும்]

TRANSLATION.

Hail! Prosperity! In the fourth year of Ko-Parakesarivarman, we, the assembly (*subhā*) of Kalladuppār in Virappedu-nādu,<sup>1</sup> (a *division*) of Kāliyār-kottam, (made the following) written agreement. We have received from the hands of Āḍiḍāsa Chandesvara (at, Tiruvottūr in Tanakāru<sup>2</sup>), (a *division*) of this *kottam*, eight and a half . . . . . of gold. According to the standard (*āṇḍkal*) of Karchhippedu, we have received twenty *karaṇṇas* weight of gold. For these twenty *karaṇṇas* of gold, from (the month of) *Tai* of this year forward, . . . . . we, the assembly of Kalladuppār, shall measure and give paddy into the hands of the *Siva* (i.e., *Sāva*) *Brāhmanas* . . . . . (From) the interest of these twenty *karaṇṇas* of gold, we, . . . the great people, who constitute the village-assembly of our village, shall measure and give every year ninety *kāḍis*<sup>3</sup> of paddy, without breaking our promise (*even*) partially.

No. 86. ON A PILLAR IN THE MAṢḌAPA IN FRONT OF THE RĀJASIMHAVARMEŚVARA SHRINE.

This inscription is dated in the *Viśvedasya* year, which was current after the expiration of the Śaka year 1286,<sup>4</sup> and during the reign of Kambanna-udaiyar. The inscription No. 87 belongs to the same year, as No. 86, and to the reign of Kambanna-udaiyar, the son of Vira. The date of No. 88 is the *Kilaka* year and the reign of Vira-Kambanna-udaiyar. As it mentions Koppaṇaṅgal, an official, whose name occurs also in Nos. 86 and 87, and as the signatures at its end are identical with some signatures at the end of No. 87, the date of the inscription No. 88 cannot have been very distant from that of Nos. 86 and 87, and the *Kilaka* year must correspond to Śaka 1291. The inscription No. 87, which reads *Vira-kumdra-Kambanna-udaiyar*, i.e., Kambanna-udaiyar, the son of Vira, suggests that *Vira-kumdra-Kambanna-udaiyar* in No. 88 is an abbreviation for Kambanna-udaiyar, (the son of) Vira. The prince, who is mentioned in the three inscriptions Nos. 86, 87 and 88, may be further identified with Kambanna-udaiyar, the son of Vira-Kambanna-udaiyar and father of that Ommanna-udaiyar, who according to the Tirumalai inscription No. 72, above, was reigning in the *Ānanda* year, which was current after the expiration of the Śaka year 1296. The subjoined table shows the results of the above remarks.

\* Read *maṣṣam*, i.e., *maṣṣa* and *maṣṣa*?

<sup>1</sup> Virappedu is probably meant for Vira-pēdu, "the town of Vira," or "the town of heroes." Compare the names Vaṅgipp[ū]ram in No. 72, Tirukkagappuram in No. 84, and Tirutūp[ū]ram in No. 146, where *ū* stands for *u*, "a town."

<sup>2</sup> The same measure is mentioned in line 4 of the fragment No. 146.

<sup>3</sup> This is probably a mistake for 1287, as the *Viśvedasya* year corresponds to the current Śaka year 1288.

*Inscription No. 72.*

Vira-Kambanga-udaiyar.

Kambanga-udaiyar

Ommanga-udaiyar (*Saka* 1297).*Inscriptions Nos. 86, 87 and 88.*

Vira.

Kambanga-udaiyar or Kambanga-udaiyar  
(*Saka* 1288 and 129.).

The three inscriptions Nos. 86, 87 and 88 contain orders, which were issued by a certain Koppaṇṇaṅgal,<sup>1</sup> Koppaṇṇaṅgal<sup>2</sup> or Koppaṇṇu<sup>3</sup> to the authorities of the temple Koppaṇṇaṅga. was probably the executive officer of Kambanga-udaiyar at Kāñchīpuram. The Kailāsanātha Temple is designated by three different names, *viz.*, Rājasiṃhavarmaśvara,<sup>4</sup> Lāṇḍattu-āyram-udaiya-nāyaṅār and Tiraṅkarralī-Mahādeva.<sup>5</sup> The last-mentioned term means "the holy stone-temple (of) Śiva." The meaning of the second is not apparent. The first name, Rājasiṃhavarmaśvara, shows that the Pallava king Rājasiṃha, the founder of the temple, was not yet forgotten at the times of Kambanga-udaiyar and that his full name was Rājasiṃhavarman.<sup>6</sup>

From the inscription No. 86, we learn that, at the time of Kulottunga-Chola-deva, the Rājasiṃhavarmaśvara Temple at Kāñchīpuram had been closed, its landed property sold, and its compound and environs transferred to the temple of Appaiyapadaṅgāvudaiya-nāyaṅār.<sup>7</sup> Koppaṇṇaṅgal ordered, that the temple should be reopened and that its property should be restored.

## TEXT.

*West face.*

- [1.] ஸ்ரீமது<sup>1</sup>மஹாமது-  
[2.] கெய்யா அரிசயவிக்ரமடது  
[3.] பாசெழக்குத்தப்பய சய-  
[4.] த கண்டவர் பூத-பயி<sup>2</sup>யெரி-  
[5.] குயிலி<sup>3</sup> ஸ்ரீமய-  
[6.] கண்டவர் வி<sup>4</sup>யி<sup>5</sup>ய-  
[7.] இயம் பண்டரி அரு-  
[8.] கண்டவர் மகா<sup>6</sup>ய-  
[9.] சத்தகுருததததத-  
[10.] தததததததததத-  
[11.] கண்டவர் கி<sup>7</sup>யா<sup>8</sup>ய-  
[12.] தத து<sup>9</sup> மாதம் முதல் ஸ்ரீ-  
[13.] மது<sup>10</sup>கெய்யா<sup>11</sup>-  
[14.] கெய்யா<sup>12</sup>தததத இர-  
[15.] கண்டவர்<sup>13</sup>ய-  
[16.] (கு)கண்டவர் து<sup>14</sup> கெய்யா<sup>15</sup>-  
[17.] கெய்யா<sup>16</sup>தததத தய<sup>17</sup>த<sup>18</sup> கெய்யா<sup>19</sup>-

*South face.*

- [16.] (கு)கண்டவர் து<sup>14</sup> கெய்யா<sup>15</sup>-  
[17.] கெய்யா<sup>16</sup>தததத தய<sup>17</sup>த<sup>18</sup> கெய்யா<sup>19</sup>-

<sup>1</sup> No. 86 lines 13 and 67. No. 88, line 23.<sup>2</sup> No. 87, line 63.<sup>3</sup> No. 88, lines 15 to 17.

<sup>4</sup> This temple is situated close to the Kailāsanātha Temple. In the hymns of Tiruśāṅgasambandar and of Namb. Āṇṇaṅgar, *alias* Sundaramūrti:—who, as the Tanjore inscriptions prove see paragraph 9 of my *Progress Report for July, August and September 1888*, Madras G. O., 7th November 1888, No. 1050, Pub.), lived before the Chola king Rājaraṅga deva,—it is mentioned under the name அசெழக்குத்தப்பய.

<sup>5</sup> Read ஸ்ரீமது.<sup>6</sup> The two syllables கண்ட are entered below the line.<sup>7</sup> No. 87, line 15.<sup>8</sup> No. 88, line 15, No. 87, line 17.<sup>9</sup> See page 9. above.<sup>10</sup> Read கெய்யா.<sup>11</sup> Read ஸ்ரீமது.

- [18.] சிங் தானத்தாங்கு திருபம் [1°] எ-  
 [19.] தெத்த ஆயிரமுடைய காயகா  
 [20.] தானத்தை முன்பெ குவொந்-  
 [21.] தங்கொழிதெவர் கைத்தி-  
 [22.] செ இரககம் இட்டு காயகா  
 [23.] திருவமத்தக்காணிபுமாநி தி-  
 [24.] குமிருப்பும் திருமடைகிளாடமு-  
 [25.] ம் அகாயபதக்காயுடைய கு-  
 [26.] பகு[1°]க்கு குத்த இரககம் எதெ-  
 [27.] தத ஆயிரமுடைய காய[1°].  
 [28.] குத் தானத்தை இரக-  
 [29.] கம் இட்ட இரககம் புட்ட  
 [30.] ம் அகாயபதகுடுவ

*East face.*

- [31.] இங்கு[பகு\*]த் தானம் இரகக-  
 [32.] க் கிண்டி ஆக மாதமுத-  
 [33.] க் முதல திருபணி கட-  
 [34.] குமபடிக்கு தெவ்வா  
 [35.] மனவித்தொட்ட-  
 [36.] தத பகமாராட்டு முரு-  
 [37.] க்கா கித் அடக்கதம் கங்கும-  
 [38.] காயம் இரககி ஆ  
 [39.] காதபாதகெவ-  
 [40.] (கெவ)கிளாட்டப்பட்ட  
 [41.] கிளாமம் கத்திராதித்தவ-  
 [42.] காயம் கெருமபடி-  
 [43.] கும் [1°] இங்குபகுத் தி-  
 [44.] குமிருப்புகு கடபாத-  
 [45.] கெவகி காதமுதம்ப-  
 [46.] கத்த தெற்கும் [1°] தெவ-

*North face.*

- [47.] பாதகெவகி கழனித்-  
 [48.] கு கடக்கும் [1°] கெவபா-  
 [49.] தகெவகி கை கெ-  
 [50.] கட்டுக்கு கெற்கும் [1°] கெ-  
 [51.] த்பாதகெவகி கரி  
 [52.] காயக்காதுக்கு கெ-  
 [53.] த்கும் [1°] இத்த காயகா  
 [54.] கத்தித்தெரு அட-  
 [55.] க்கதம் கங்கும-  
 [56.] காயகம் ஆகக்கதி-  
 [57.] கதித்தவகாயுடைய கெ-  
 [58.] கதும்படி முன்பு இரக-

- [59.] கல் இட்ட காலில் கெ-  
 [60.] ட்டுந் கல் கெட்டுப்படி.  
 [61.] தவிர்த்த குடுத்த அ-  
 [62.] கவுகரு இவதும்.<sup>1</sup>  
 [63.] காதலம் ஆக கல்-  
 [64.] லும் கெட்ட தாழ்-  
 [65.] லம் நடத்திக் கொ-  
 [66.] ளையம் பார்ப்பது [||\*]  
 [67.] இவை கெடுப்பவர்கள்  
 [68.] எழுந்த [||\*]

## TRANSLATION

Hail! From the month of *Ādi* of the *Varduvasu* year, which was current after the Śaka year one thousand two hundred and eighty-six (*had passed*), while the illustrious *mahā-mandaleśvara*, the conquerer of hostile kings, the destroyer of those kings who break their word the lord of the eastern and western oceans, the illustrious Kambana-udaiyar, was pleased to rule the earth,—the illustrious Koppaṇaṅgal (*addresses the following*) order to the authorities of the temple of Rājasiṃhavarmaśvara-m-udaiyār, *alias* Edudattu-āyiram-udaiya-nāyaṇār, at Kañchipuram. As it is opposed to the sacred law, that formerly, at the time of Kulittunga-Śora-deva, the shrine of Edudattu-āyiram-udaiya-nāyaṇār was closed, that the temple-land (*tirumattu kām*) of the lord was sold, and that the temple-compound (*tiruviruppu*) and the environs of the temple (*tirumadaivudiyam*,<sup>2</sup> were given to Anaiyapadaṅgāvudaiya-nāyaṇār,—the closing of the shrine of this lord shall cease, the worship and the divine service shall be carried on from the month of *Ādi* forward, the whole village of Muraṅgai in Paṇṇā-nādu, (*a division*, of Maṇaviṛkottam<sup>3</sup> on the southern frontier<sup>2</sup>), and the land included in the boundaries in the four directions shall belong (*to the temple*) as a *sarvaṃśayya* (*in* *1*) free from taxes, as long as the moon and the sun exist. The northern boundary of the temple-compound of this lord is to the south of a pit on the north, where pandanus-trees grow; the southern boundary is to the north of a paddy field, the western boundary is to the east of a hillock, which forms the limit,<sup>2</sup> and the eastern boundary is to the west of a channel near the road.<sup>2</sup> The whole *samudhi* street of this lord shall belong (*to the temple*) as a *sarvaṃśayya* as long as the moon and the sun exist. According to this edict on a palm-leaf, there shall be engraved on stone the amount of what had been cancelled and given away according to the writing on stone, which was formerly engraved on the day, on which (*the temple*) was closed. (*All this*, shall be managed and attended to without fail. This is the signature of Koppaṇaṅgal.

No. 87. ON A PILLAR IN THE MANDAPA IN FRONT OF THE RĀJASIMHVARMEŚVARA SHRINE.

This inscription is dated in the same year and month, as No. 86, and during the reign of Kambana-udaiyar, the son of Vira. It records that, with the sanction of Koppaṇaṅgal,<sup>4</sup> the authorities of the Rājasiṃhavarmaśvara Temple at Kañchipuram sold some houses in the northern row of the *samudhi* street to certain *Mudalas* at the price of 160 *panas*.

<sup>1</sup> Read *குடுகெடு*.

<sup>2</sup> See page 92, note 5.

<sup>3</sup> On Paṇṇā-nādu and Maṇaviṛkottam see the introduction of No. 151.

<sup>4</sup> See page 118, above.



## TEXT.

## West face.

- [1.] ஸ்ரீ[ஹ்] ஸ்ரீமது[ஹ்] -  
 [2.] மண்டலிசன அர்ஜு[ஹ்] -  
 [3.] விபசுந் பசுநகரகு  
 [4.] தபபுல சாஸனாட -  
 [5.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -  
 [6.] சாநிபதி ஸ்ரீவிசுமயா -  
 [7.] கம்பனகடையர் ஸ்ரீ -  
 [8.] தவிஞ்சாசெயம் பன -  
 [9.] ஸ்ரீ அருள்களம் சாஸ -  
 [10.] ததம் ஆர்த்ததருத -  
 [11.] ததாஸ்பத்தபுத -  
 [12.] மென செவகரீந்த -  
 [13.] விவாநிலரும ஆ -  
 [14.] மாதம் முதல் ஸ்ரீமது -  
 [15.] செபபணஸ்கள -  
 [16.] காலபுரத்தில் உடைமார் -  
 [17.] இராஜஸிந்தபஸ்கி-ஸதம்

## South face.

- [18.] உடைமார் ஆன ஸ்ரீ[ஹ்] -  
 [19.] தத ஆர்த்த உடை -  
 [20.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -  
 [21.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -  
 [22.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -  
 [23.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -  
 [24.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -  
 [25.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -  
 [26.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -  
 [27.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -  
 [28.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -  
 [29.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -  
 [30.] மெற்கும் உள்[ஹ்] மீள கி -  
 [31.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -  
 [32.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -  
 [33.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -  
 [34.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -

## East face.

- [35.] தவிசுமயா இ[ஹ்] ஸ்ரீ -  
 [36.] சிவன உள்[ஹ்] மீள -  
 [37.] ஸ்ரீ மீள[ஹ்] ஸ்ரீ -  
 [38.] ஸ்ரீ ஸ்ரீ[ஹ்] ஸ்ரீ[ஹ்] -

- [39.] டகாவினியர்.  
 [40.] க லிதது இவர்கள்  
 [41.] பக்கல் வாக்வி கொ.  
 [42.] சில பண்டாரத்தின  
 [43.] முதல் இட்ட பு கடுவ - இப்ப  
 [44.] னாம. துத்தனும்புதரு-  
 [45.] ம் இத்த மனைகளும் ம-  
 [46.] கைப்படப்புகளும்  
 [47.] மனைபடு . த்தினு-

*North face.*

- [48.] ம முதலமையும் அன[ட்]-  
 [49.] ப்புழ் தெவச் அநாம-  
 [50.] புழ் கைகொண்ட-  
 [51.] மபும் தாக்கன் கிதா  
 [52.] அனடவுகள்கொ கி.  
 [53.] த்தும் துத்தினவத்த-  
 [54.] ம் கொள்குடவச்.  
 [55.] கள் ஆவும் ஊர் பெ-  
 [56.] கருத்தினது அனடப்பு  
 [57.] ளுட டெடிதாவுழ் [||<sup>9</sup>] இப-  
 [58.] படிக்கு இன்னுள் முத-  
 [59.] ம் சத்திரத்தித்தவனை-  
 [60.] புழ் செவல கவலிது-  
 [61.] ம் செழிதும் வெட்டிக்.  
 [62.] கொள்ளவும் [||<sup>9</sup>] இவை கொப்பணர் கழுத்த [||<sup>9</sup>]  
 [63.] இப்படிக்கு [64.] கல வெட்டி  
 [65.] குத்தெனம் [66.] இவை கடி[பா]-  
 [67.] ன்டாள் க- [68.] முதது  
 [69.] இப்படிக்கு [70.] இவை இம்-  
 [71.] க்கல் மிட்ட [72.] கிபன் க-  
 [73.] முதது [74.] இப்படிக்கு-  
 [75.] கு இக்கொ- [75.] சில தெவ-  
 [77.] கன்மி க- [78.] சட்டுக்கு-  
 [79.] தினவப்- [80.] பன் கிர-  
 [81.] சம்பபி- [82.] சமாசாய-  
 [83.] ன் கழு- [84.] த்து  
 [85.] இப்படிக்கு [86.] இவை கா-  
 [87.] குக்குறி- [88.] பார்த்து வ-  
 [89.] கி கிடம்- [90.] பெட்டன்  
 [91.] கழுத்த [92.] இப்படிக்கு  
 [93.] இவை கா- [94.] த்பத்தென-  
 [95.] குவிரக்க- [96.] சலான்  
 [97.] கழுத்த [98.] இவை இரா-  
 [99.] குத்தாய- [100.] கைவா-

[101.]	ஈ	சுரு-	[102.]	ந	த
[103.]	இ	மய-	[104.]	சு	மய
[105.]	இ	செவதி-	[106.]	ம	செவ-
[107.]	சு	உத்த-	[108.]	சு	மெரு-
[109.]	உ	மய-	[110.]	சு	நெரு-
[111.]	சு	மய-	[112.]	சு	மய-
[113.]	ந	தெய-	[114.]	ஈ	சுருத [1°]

## TRANSLATION.

**Hail!** From the month of *Ādi* of the *Vīśvāditi* year, which was current after the Śaka year one thousand two hundred and eighty-six (*had passed*), while the illustrious *mahāmasulaleśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern and western oceans, Kambana-udaiyar, the son of the illustrious Vīra, was pleased to rule the earth,—the illustrious Koppanaṅgal (*addresses the following*) order to the authorities of the temple of the lord Rājasimhavarmaśvara-m-udaiyār, *alias* Edudattu-āyiram-udaiya-nāyaṅār, at Kāñchipuram. Whereas all the houses and the gardens (*attached to*) the houses in the northern row of the *sumudhu* street,—excluding the *mutha* of Āndār Sundara-Perumāl, which exists (*from*) old times, (*and excluding*) the house, which is to the east of the temple of the lord Tiru-Agastyeśvara and to the west of the great road of the sacred bath (*tiru-maṅjuna-peru-varu*),—were sold at a price (*fixed in the presence of the god*) Chandośvara to the *Mudala*, to be (*their*) property, from this day forward, for ever, against (*payment of*) *pa.* 150, (*i.e.*) one hundred and fifty *panas*, which were previously received from these (*Mudala*) and deposited in the temple-treasury,—these houses, gardens (*attached to*) the houses . . . . . may be sold or mortgaged by them . . . . . This (*order*) shall be engraved on stone and copper, in order that it may last from this day forward, as long as the moon and the sun. This is the signature of Koppanaṅgal.

This we have engraved on stone and given. This is the signature of Kambāṇḍāṅ. This is the signature of Śīyaṅ (*i.e.*, Samba), who made the closing (*of the temple*) cease. This is the signature of Kāttukkuṟivaippaṅ Vira-Śamba-Brahmā-rāyaṅ, the *deva-karman* (*i.e.*, *puṇḍri*) of this temple. This is the signature of Viṇḍaṅga-bhaṭṭa, who lives at Kāñchikkuripāram<sup>(2)</sup>. This is the signature of Nārpattiennāyirakkālāu. This is the signature of Irāguttarāyakkālāu. This is the signature of Uttaraṅmerār-udaiyāu Tiruvegamba-velāy Āditya-deva, the accountant (*kanakku*) of this temple.

No. 58 ON A PILLAR IN THE MAṢṬAPA IN FRONT OF THE RĀJASIMHAVARMEŚVARA SHRINE.

This inscription is dated in the *Kīlaka* year (*i.e.*, Śaka 1291) and during the reign of Kambanna-udaiyar, (*the son of*) Vīra.<sup>1</sup> It records that, with the sanction of Koppanaṅgal,<sup>2</sup> the temple authorities gave a *mutha* near the temple and some land to a certain Gāṅgayaṅ of Tirumadukkuṟam. According to lines 9 to 14, Kāñchipuram belonged to Eyīkkottam in Jayāṅkonda-Chola-mandalam. The district of Eyīkkottam<sup>3</sup> was probably called after Eyīl, *i.e.*, "the fort," a village in the Tindivanam Tālūqa of the South Arcot District.<sup>4</sup> Tirumadukkuṟam, *i.e.*, "the holy ancient mountain," is perhaps meant for its Sanskrit equivalent Vṛiddhāchalam, the head-quarters of a Tālūqa in the South Arcot District.<sup>5</sup>

<sup>1</sup> Is *Viśvāditi*.

<sup>2</sup> See page 117 above.

<sup>3</sup> See page 118, above.

<sup>4</sup> See the remarks on Maṣṭapikottam in the introduction of No. 151.

<sup>5</sup> Sewall's *Lists of Antiquities*, Vol. I, p. 207.

<sup>6</sup> *Ibid.* p. 212.

## TEXT.

## West face.

- [1.] ஸ்ரீ [1\*] ஸ்ரீமகம்-  
 [2.] பண்ணுமடையர் கு-  
 [3.] செலவாகின்ற கி-  
 [4.] கருகத்தா கோரு-  
 [5.] யது அலுவ(அ)-  
 [6.] கத்தா கலத்திய[ம\*] செ-  
 [7.] சுவகாக்க(மு)-  
 [8.] முடியும் பெற-  
 [9.] செ[ச]ர் குள் ளுயகெ-  
 [10.] சண்டசொழை-  
 [11.] ண்டவந்து எயிற்-  
 [12.] செட்டத்தா கக-  
 [13.] க்காரு-  
 [14.] புரத்த-  
 [15.] டயர் திரு-  
 [16.] கத்தளி

## South face.

- [17.] மக[ச\*]தெவரான எடு[தத்]-  
 [18.] தாயிம் உடைய க-  
 [19.] எயிஞர் கொயில-  
 [20.] ஸ்ரீ[ச\*]ஸ்ரீ[ச\*]தெவ-  
 [21.] ரும் தாகத்தாரும-  
 [22.] களைவொம் கொ-  
 [23.] ப்பணவகர் அ-  
 [24.] குளிசெயல்புகரு-  
 [25.] திருமுதுருந்ததி-  
 [26.] மதெவரானில் கி-  
 [27.] ருமுருடையான் பெ-  
 [28.] ண்ணிய பெரும-

## East face.

- [29.] ஸ்ரீ கங்கயற்கு-  
 [30.] திருக்கையெப்ப-  
 [31.] திருமுன் ஒகைய-  
 [32.] ம மெய்தெருவி-  
 [33.] வ' ஒந் மடமு க[ணி]-  
 [34.] உ[சுடய]ம குகை அ-  
 [35.] [ச]யகரு[ச]க[தி]ருதி-  
 [36.] வ[ச]யம் க[த]தி[ச]டு-  
 [37.] கள்ளயம் [1\*] ஸ்ரீ[ச\*]ஸ்ரீ-  
 [38.] ம[ச]தெ[ச]யாரும் [த]கத்தா-  
 [39.] சொம் [ச]மப[ச]டர் எ-

\* க[ச]யம் (?) seems to be engraved underneath the ob.

- |                             |                                |
|-----------------------------|--------------------------------|
| [40.] [சு]தது இமை இமைத் தி- |                                |
| [41.] பட்டை மய[?] எழுத்த    |                                |
| [42.] இமை மீத-              | [43.] ம்ப[?]மீத-               |
| [44.] எழுத் எழுத்-          | [45.] எ மீத-                   |
| [46.] பட்டைஎழுத்த           | [47.] இரகுத்த-                 |
| [48.] எழுத்த-               | [49.] எ எழு[?]த <sup>1</sup> j |

## TRANSLATION.

Hail! On the day of (*the nakshatra*) *Ter*,<sup>1</sup> which corresponds to Tuesday, the seventh lunar day of the latter half of the month of *Mukara* of the *Kiluka* year, which was current (*during the reign*) of Kambanna-udaiyar, (*the son of*) the illustrious Vira,—we, all the followers of the blessed Rudra, (*alias*) the blessed Mahesvara, and the authorities of the temple of the Lord Tirukkarrali-Mahadeva, *alias* Edudatt-ayiram-udaiya-naiyanar<sup>2</sup> at Kanchipuram, a town of Eyirkottam in Jayankonda-Sora-mandalam, gave, as ordered by Koppansangal, to Perumān, *alias* Gāṅgayar, who is worshipped by (*i.e., who is the teacher of?*) Śīrāmār-udaiyān, (*one*) of the *Mahesvaras* at Tirumudukunram, . . . . (*for*) reciting the *Veda* in the presence of the god, one *matha* in the western street<sup>3</sup> and some hereditary land. (*This gift*) shall be managed accordingly, as long as the moon and the sun exist. We, the followers of the blessed Rudra, (*alias*) the blessed Mahesvara, and the authorities of the temple —The signature of Kambāṇḍan. This is the signature of Śīyar (*Śmīha*), who made the closing (*of the temple*) cease. This is the signature of Vira-Śamba-Brahmā-rāyar. The signature of Viṇṇa-bhaṭṭa. The signature of Irāguttarāyakkālan.

<sup>1</sup> The rest of the signatures is illegible.

<sup>2</sup> This corresponds to the Sanskrit *Rakṣat*.

<sup>3</sup> On these two names of the Rājāsīṃhavarmaśvara Temple, see page 113, above.

<sup>4</sup> The western *amūḍā* street of the Rājāsīṃhavarmaśvara Temple seems to be meant, compare எழுத்த-  
செரு in No. 86, line 54 and in No. 87, line 22.



### PART III. NOTES AND FRAGMENTS.

#### No. 89. INSIDE THE GĒḢGONDA MANDAPA<sup>1</sup> AT MĀMALLAPURAM, ON THE LEFT WALL.

This inscription is engraved on two stones, which fit to each other. It is dated "in the fourteenth year of Ko-ki-jakesarivarmā, *alias* Tr. bhavanushakravartin Śrī-Kuloṭṭunga-Śora-deva, who was pleased to sit on the throne of heroes, (which consisted of) pure gold." The fourth line mentions "Āmūr-nadu, (a *deva*-n, of Āmūr-kottam<sup>2</sup> in Jayankonda-Śora-man-talam." The seventh line contains the name of the god Ādidda (Chakresvara<sup>3</sup>).

[3.] இஹ கோகிஜகேசரிவரமன் ஸ்ரீ கலோத்தங்க ஸோர தேவா  
[ஊ<sup>4</sup>]ரக[<sup>5</sup>]சகராகதிகள ஸ்ரீகுலோத்தங்க ஸோழமேலகரது காரணம் உத்தரகாலம்.

[4.] ஸ்ரீ ஸோழமேலகர ஸோழமண்டலத்து ஆழகோட்டத்து ஆழகோட்டம் . . .

#### No. 90. ON THE FRONT WALL OF THE VARĀHABHĪMIN TEMPLE<sup>1</sup> AT MĀMALLAPURAM.

This inscription is written on two stones, which fit to each other. It seems to have been dated in the fifth year of the reign of [Raj.] ar. vana Śamuvavarayār<sup>2</sup> and to have recorded a grant to the temple of Parvātī, i.e., Vēṭṭa, and of Nīmamangai-nāchchiyār (i.e., the goddess of the earth) at Māmāl[apuram].

[1.] . . . காரணமான் ஸ்ரீ ஸோழமேலகர காரணம் [?] முதல் மாமல-

[2.] . . . கிடை பெருமாள்க்கும் நிலமகமாக ஸ்ரீமயாள்க்கும் ஸப

[3.] . . . ஸ்ரீமயாள்க்கும் அஞ்சலது முதல் திரு[<sup>4</sup>]ரகதேவர்க்கும்

திருப்பணி

[4.] . . . உத்பல உபாதிதகும் உத்பல ஸ்ரீ[<sup>5</sup>]ரகதேவர்க்கும்

ப

[5.] . . . ஸ்ரீ தாழ்வுற கட்டிப்பெய்தல . . .

#### Nos. 91 to 94. INSCRIPTIONS AT THE VELFA TEMPLE.

The four subjoined inscriptions are written in modern Tamil script and record "the perpetual devotion" of a certain Channu-pal at of Kottai.

<sup>1</sup> *Madras Survey Map*, No. 55. The name seems to be perhaps a corruption of Gūḡaḡaḡaḡaḡa Mandapa and connected with Gūḡaḡaḡaḡa (Chola) a person who, according to Dr. Burnell (*South-Indian Palaeography*, 2nd edition, p. 45, note), is mentioned in an inscription of Karuvur in the Cannalore District. I read the name கிஞ்சோர-பீர on both faces of a silver coin, which is figured by Sir W. Elliot (*Coin of Southern India*, plate iv, No. 102).

<sup>2</sup> See page 64 above. Āmūr-kottam is also mentioned in a copper plate grant of Śaka 1558 (*expired* Ind. Ant. V, 1881, p. 172, plate iv, line 1). Āmūr-nadu and Āmūr-kottam are probably named after Āmūr or Āmūr, a town in the Vēṭṭa Taluqa of the North Arcot District and a station on the Madras Railway; see *Howell's Atlas*, Vol. I, p. 164.

<sup>3</sup> ஆழகோட்டம். See page 92, note 6, and page 116, note 3.

<sup>4</sup> *Madras Survey Map*, No. 55.

<sup>5</sup> See the introduction of No. 5. above.

<sup>6</sup> ஸோழமேலகர seems to represent the Sanskrit *śaḍ-śrī*. It is here used in the sense of "a monument of perpetual devotion," just as in Sanskrit *śrī* and *śrī* have sometimes the meaning "a monument of fame;" see Mr. Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 212, note 6.

There are several similar inscriptions in other parts of the temple, viz., two on the pedestals of the two *deva aprāṭakas* in front of the *gopura*, one on the left outer wall of the inner *prāśāra*, and five on the floor of the *alanṭira-mandapa*, of which two are written in Tamil, two in Telugu, and one in very faint Nagari characters.

NO. 91. ON THE PILLAR TO THE LEFT IN FRONT OF THE GOPURA.

TEXT.

[1.] கையாண்ட	[2.] குடி-
[3.] கையா-	[4.] கையா-
[5.] கையா-	[6.] கையா-
[7.] கையா-	[8.] கையா-
[9.] கையா-	[10.] கையா-
[11.] கையா-	[12.] கையா- [13.] கையா- [14.] கையா-

TRANSLATION.

In order that (the god) Kumāra-svāmī at the gate of the *gopura* might protect (him), the magistrate (sthūman) Chandra-pillai of Katteri (made this gift, which records his) perpetual devotion.

NO. 92. ON THE PILLAR TO THE RIGHT IN FRONT OF THE GOPURA.

TEXT.

[1.] கையாண்ட	[2.] கையா-
[3.] கையா-	[4.] கையா-
[5.] கையா-	[6.] கையா-
[7.] கையா-	[8.] கையா-
[9.] கையா-	[10.] கையா-
[11.] கையா-	[12.] கையா-
[13.] கையா-	[14.] கையா-
[15.] கையா-	[16.] கையா- [17.] கையா- [18.] கையா-

TRANSLATION.

In order that (the god) Vinīyaka (i.e., Ganeśa) at the gate of the *gopura* might protect (him), the magistrate Chandra-pillai of Katteri, a follower of the Śaiva doctrine (Śiva-samaya), (made this gift, which records his) perpetual devotion.

NO. 93. BELOW THE TRUNK OF A CARVED ELEPHANT INSIDE THE GOPURA.

TEXT.

[1.] கையாண்ட	[2.] கையா-
[3.] கையா-	[4.] கையா-
[5.] கையா-	[6.] கையா-
[7.] கையா-	[8.] கையா-
[9.] கையா-	[10.] கையா-
[11.] கையா-	[12.] கையா-
[13.] கையா-	[14.] கையா-
[15.] கையா-	[16.] கையா-
[17.] கையா-	[18.] கையா-
[19.] கையா-	[20.] கையா-
[21.] கையா-	[22.] கையா-
[23.] கையா-	[24.] கையா-
[25.] கையா-	[26.] கையா-
[27.] கையா-	[28.] கையா-
[29.] கையா-	[30.] கையா-
[31.] கையா-	[32.] கையா-
[33.] கையா-	[34.] கையா-
[35.] கையா-	[36.] கையா-
[37.] கையா-	[38.] கையா-
[39.] கையா-	[40.] கையா-
[41.] கையா-	[42.] கையா-
[43.] கையா-	[44.] கையா-
[45.] கையா-	[46.] கையா-
[47.] கையா-	[48.] கையா-
[49.] கையா-	[50.] கையா-
[51.] கையா-	[52.] கையா-
[53.] கையா-	[54.] கையா-
[55.] கையா-	[56.] கையா-
[57.] கையா-	[58.] கையா-
[59.] கையா-	[60.] கையா-
[61.] கையா-	[62.] கையா-
[63.] கையா-	[64.] கையா-
[65.] கையா-	[66.] கையா-
[67.] கையா-	[68.] கையா-
[69.] கையா-	[70.] கையா-
[71.] கையா-	[72.] கையா-
[73.] கையா-	[74.] கையா-
[75.] கையா-	[76.] கையா-
[77.] கையா-	[78.] கையா-
[79.] கையா-	[80.] கையா-
[81.] கையா-	[82.] கையா-
[83.] கையா-	[84.] கையா-
[85.] கையா-	[86.] கையா-
[87.] கையா-	[88.] கையா-
[89.] கையா-	[90.] கையா-
[91.] கையா-	[92.] கையா-
[93.] கையா-	[94.] கையா-
[95.] கையா-	[96.] கையா-
[97.] கையா-	[98.] கையா-
[99.] கையா-	[100.] கையா-

TRANSLATION.

(A monument of, the perpetual devotion of Chandra-pillai of Katteri (to the god) Kumāra-svāmī.

<sup>1</sup> கையாண்ட seems to be a vulgar form for கையாண்ட.

<sup>2</sup> The vowel e is entered below the line.



Mallinatha-chaturvedi, maṅgalam and according to No. 102, Ga[n̄zeya-nallār] was a village in Karaiveri. And-nadu. <sup>1</sup> Paṇḍur-kottam. Other localities mentioned in the subjoined fragments are Padarvedu,<sup>2</sup> Kittuppādi<sup>3</sup> and Karugeri in No. 103, and Anappādi in No. 104. No. 99 mentions the Ammasappaśvara Temple,<sup>4</sup> and No. 101 the same and the Kailāsa Temple.

No. 99. ON THE TOP OF THE EAST BASE, FIRST STONE.

[1] உ ஶுநீ ஸ்ரீ [\*] உடைபா அம்மையபயிமாழைய ஶ்ரீராம

No. 100. ON THE BOTTOM OF THE EAST BASE, THIRD AND FOURTH STONES

[1] ஶுநீ ஸ்ரீ [\*] உடைபா[உ\*தத]உத்தி இராமபகவத சம்பல

No. 101. ON THE BOTTOM OF THE EAST BASE, FIFTH STONE, AND ON THE BOTTOM OF THE SOUTH BASE, TO THE RIGHT.

[1] பதினாழைய<sup>1</sup> ஶ்ரீராமபகவத சம்பல<sup>2</sup> உத்தி இராமபகவத சம்பல<sup>3</sup> உத்தி இராமபகவத சம்பல<sup>4</sup>

No. 102. ON THE NORTH WALL, SECOND STONE.

[1] இராமபகவத சம்பல<sup>1</sup> உத்தி இராமபகவத சம்பல<sup>2</sup>

No. 103. ON THE NORTH WALL, THIRD STONE, AND ON A STONE IN THE SOUTH WALL

[3] இராமபகவத சம்பல<sup>1</sup> உத்தி இராமபகவத சம்பல<sup>2</sup> உத்தி இராமபகவத சம்பல<sup>3</sup>

[4] இராமபகவத சம்பல<sup>1</sup> உத்தி இராமபகவத சம்பல<sup>2</sup> உத்தி இராமபகவத சம்பல<sup>3</sup>

No. 104. ON THE LEFT OF THE BOTTOM OF THE SOUTH BASE, THIRD STONE

[1] இராமபகவத சம்பல<sup>1</sup> உத்தி இராமபகவத சம்பல<sup>2</sup>

[2] இராமபகவத சம்பல<sup>1</sup> உத்தி இராமபகவத சம்பல<sup>2</sup>

No. 105. INSIDE, ON THE TOP.

[1] இராமபகவத சம்பல<sup>1</sup> உத்தி இராமபகவத சம்பல<sup>2</sup>

[2] இராமபகவத சம்பல<sup>1</sup> உத்தி இராமபகவத சம்பல<sup>2</sup>

No. 106. INSIDE, ON THE BOTTOM<sup>1</sup>

[1] இராமபகவத சம்பல<sup>1</sup> உத்தி இராமபகவத சம்பல<sup>2</sup>

<sup>1</sup> See page 77 notes 8 and 9

<sup>2</sup> See page 83 above.

<sup>3</sup> The name is the name of a village near the Velur station of the Madras Railway

<sup>4</sup> This is the name of a temple at Padarvedu, see page 108, above.

<sup>5</sup> The *śāstra* *śāstra* *śāstra* which occur on the fourth stone, are smaller than those on the third, perhaps the apparent connection between the two stones may be to observe.

<sup>6</sup> Read *அம்மையபயிமாழைய*, as in No. 99.

<sup>7</sup> The same name occurs in a fragment on the left of the top of the south base where it is spelt *அம்மையபயிமாழைய*.

<sup>8</sup> The fragment No. 101 reads *அம்மையபயிமாழைய*.

<sup>9</sup> This inscription is complete and consists of three lines. As it is, however, mutilated only the beginning is given.

## No. 107. AT THE RĀMAŚAMĪ-PEṚUMĀL TEMPLE AT NELLIVAY NEAR VELŪR.

In front of this temple stands a pillar with a rough inscription on its four sides. The south-east face of the pillar contains the name of "the illustrious mahāmāyāśaśura rājā-  
*ahurāra vāyupurāṇaśaśura*, the illustrious Vira-Veṅkaṭapati dīva-maharāja" and is dated in the Iṣṭa year which was current after the expiration of the Śaka year 1557. An inscription of the same Veṅkata II of Karnāṭa was published in the *Indian Antiquary*, Vol. XIII, p. 125. It is dated one year later than the present inscription.

## No. 108. AT THE GRAMADĒVATĀ ULAGANAYAKA-ANMĀL TEMPLE AT ŚADUPPĒRI NEAR VELŪR.

At this temple there are two stores with fragmentary inscriptions. One of them is dated "in the fifty-second year of Kō-Vijaya-Nandivākrōmavarmān."

[1.] *செவ்வெருத்தி* [அக]-

[2.] *செவ்வெருத்தி* [அக]

[3.] *செவ்வெருத்தி* [அக]

## No. 109. ON AN ALAVUKKAL IN THE TANK AT ŚADUPPĒRI.

Both pillars of this *alavukkāl* bear fragments of ancient inscriptions. That on the right pillar belongs to the time of Śaṅkha-Parakrasavarman. It deserves to be noted that, in line 3, the syllable *ca* is written *ca*, and not *ja* as in modern Tamil.

[2.] . . . . [செவ்வெருத்தி]

[3.] . . . . பத்தொருதாசு பதி

## Nos. 110 to 112. INSCRIPTIONS AT THE IṆḌARA TEMPLE AT ŚADUPPĒRI NEAR VELŪR.

This temple contains three fragmentary inscriptions on its pillars.

## No. 110. ON THE WEST BASE, LINES 1 AND 2.

This inscription records some gift made to the temple by a *śāhā* of Veṅkaṭaśaśura Parakrasavarman, made in the year A. S. 1557. *Caṇḍaśaśura*.

## No. 111. ON THE WEST BASE, LINES 3 TO 6.

This inscription seems to record some gift of the *śāhā* of Veṅkaṭaśaśura Parakrasavarman to the temple. It is dated in the year A. S. 1557. *Caṇḍaśaśura*.

## No. 112. ON THE SOUTH BASE, LINES 1 TO 6.

This inscription mentions both Rājendra-Śaśura and Veṅkaṭaśaśura. The latter of whom began with a description of the boundaries of the temple in which the term *Pūtāra-patti*<sup>4</sup> occurs.

## No. 113. ON THE PEṚUMĀL TEMPLE AT ŚEVĒR NEAR VELŪR.

There are three stores with inscriptions built into the wall of this temple. Two of them concern the subject of *puṭṭi* which may be read with the help of the

<sup>4</sup> A sort of gate, which is used for measuring the height of the water in tanks.

<sup>5</sup> *செவ்வெருத்தி*, See page 92, note 6, and page 116, note 3.

<sup>6</sup> *செவ்வெருத்தி*.

<sup>7</sup> [செவ்வெருத்தி] *செவ்வெருத்தி*.

<sup>8</sup> *செவ்வெருத்தி*.

<sup>9</sup> See page 91, note 6.



nearly identical Palavedu inscription No. 81. The inscription seems to have belonged to Devarāja II. of Vijayanagara, the son of Vira-Vijayarāya-mahārāya. The latter is identical with Vijaya or Vira-Vijaya, who, according to No. 153, below, was the son of Devarāja I. and the father of Devarāja II. The inscriptions of Devarāja II. which are published above (Nos. 54, 56, 79, 80 and 81, range between the current Śaka years 1348 and 1372.

- [1] [பாடல்] உருவம் [ \* ] ஸ்ரீராமநாதபுரம் [ \* ] கருவியாறுமேல் [ \* ] கருவியாறுமேல்  
[2] [கருவியாறுமேல் கருவியாறுமேல் கருவியாறுமேல் கருவியாறுமேல் [ \* ] கருவியாறுமேல்  
[3] [கருவியாறுமேல் கருவியாறுமேல் கருவியாறுமேல் கருவியாறுமேல் [ \* ] கருவியாறுமேல்  
[4] [கருவியாறுமேல் கருவியாறுமேல் கருவியாறுமேல் கருவியாறுமேல் [ \* ] கருவியாறுமேல்

#### No. 114 ON THE VIRUPAKṢHĒSVARA TEMPLE AT VEPPAMBATTU NEAR VELUR.

Besides the inscription published under No. 55, above, this temple bears another much defaced inscription, which is engraved in the east wall and consists of seven lines. The date is the *Vaka* year, which was current after the expiration of the Śaka year 1443. According to the third and fourth lines, the inscription seems to have recorded a grant, which Tirumal-āṇḍiyakā made to the temple of Virūpikṣha-nayagar at Veppambattu in Āṇḍi-nāḍu, line 4 also mentions Palavedu\*. The passage seemed to run as follows:

- [1] [ \* ] கருவியாறுமேல் கருவியாறுமேல் கருவியாறுமேல் கருவியாறுமேல்  
[2] [ \* ] கருவியாறுமேல் கருவியாறுமேல் கருவியாறுமேல் கருவியாறுமேல்

#### Nos. 115 to 123 INSCRIPTIONS OF THE MARUṢANĀYĀ SVARA TEMPLE AT VIRINCHIPURAM.

##### No. 115 IN THE FRONT PORCH, TO THE LEFT, FIRST INSCRIPTION.

- 1 King: the illustrious *maheśvaradeva Medinicheva Immadī-Narasimharāya-mahārāya* (of Vijayanagara).<sup>1</sup>
- 2 Date: Śaka 1418, year 4 of the *Rakṣasa* year (1443).
- 3 Donor: Periya-Timmarāya-udaiyar.
- 4 Remark: The inscription mentions a *śaṣṭapa* which Eṇama-nāyaka caused to be built at Tiru-Virinchipuram.

##### No. 116 IN THE FRONT PORCH, TO THE LEFT, SECOND INSCRIPTION.

- 1 Date: the *Nandana* year (i.e., Śaka 1395).
- 2 King: the illustrious *maheśvaradeva Meluttura Govind Katta[r]* *Sātura* *Phosga* *caraka* *Narasimharāya-nayagar* (of Vijayanagara).
- 3 Donor: Tiru-Viratt-nayagar\* of Tiru-Virinchipuram.
- 4 Remark: The inscription mentions some *nayaka*, the son of another *nayaka*; the names of both are obliterated.

\* Read *maheśvaradeva*.

<sup>1</sup> See page 80, above.

\* The inscriptions No. 116 and No. 119 belong to the same king.

\* The *Rakṣasa* year 1443 is equal to the current Śaka year 1418.

\* See page 92, above.

No. 117 INSIDE THE FRONT GOPURA, TO THE LEFT, THIRD INSCRIPTION.

- 1 King: Sakalalokachakravartin Rajanārāyaṇa<sup>1</sup>
2. Remark: The inscription mentions Āndi-nādu.<sup>2</sup>

No. 118 INSIDE THE FRONT GOPURA, TO THE LEFT, FOURTH INSCRIPTION

1. King: the illustrious mahādēvānandya, the illustrious Virapratapa- (Arayata-  
deva)-mahārāyar (of Vijayanagara).<sup>3</sup>
2. Date: Śaka 1463 expired and the *Phala* year current
3. Remark: The inscription mentions Kishanama-nayaka and the temple of *Udayar*  
*Vaṭittunai-nāyanār* at Tiru-Viriśchipuram.

No. 119 INSIDE THE FRONT GOPURA, TO THE RIGHT, FIRST INSCRIPTION

- 1 King: the illustrious mahāmāhātēvara Melasvara Gauda Kuttār, Sāman-sāvara  
Narasimhadeva (of Vijayanagara).
2. Date: Śaka 1464 expired and the *Subhaka* year current
3. Donor: Nāgama-nāyaka.
4. Donee: *Udayar* Vāṭittunai-nāyanār of Tiru-Viriśchipuram
5. Remark: The inscription mentions the villages of Pāṇamāḍi and Vēlupār

No. 120 INSIDE THE FRONT GOPURA, TO THE RIGHT, THIRD INSCRIPTION

1. Date: Śaka 1457 expired and the *Nandana* year current<sup>4</sup>
2. King: the illustrious mahādēvānandya-*paṇḍita*-deva Arayata-deva-mahārāyar (of  
Vijayanagara).
3. Donee: Mārgasahāya-deva<sup>5</sup> of Irīśchipuram(?).
4. Remarks: The inscription mentions Śrīpāṇḍita (see No. 123). The grant seems to  
have consisted of a number of *kṛṣi* of arṇi and has been made for the benefit of two  
*Brahmanas*, Timmappayaṇ and Śrīvaṭṭaraya Vasthātaya-garu, who taught the  
*Rishabhā* and *Paṇḍita* respectively. The second donee belonged to the Bhavad-  
vāja-gotra and followed the *Bodhāyana-sūtra*.<sup>6</sup>

No. 121 ON THE BASE OF THE TOWER OF THE FRONT GOPURA, TO THE RIGHT

1. King: the illustrious mahādēvānandya, the illustrious Virapratapa, (the younger  
brother and successor of) Vira-Narasimhadeva, Krishnadeva-mahārāya (of Vija-  
yanagara).<sup>7</sup>
2. Date: Śaka 1455 expired and the *Subhaka* year current

<sup>1</sup> See the introduction of No. 53, above.

<sup>2</sup> See Nos. 55 and 114, above.

<sup>3</sup> The inscriptions No. 120 and No. 123 belong to the same king.

<sup>4</sup> The value is not clear in the date, as Śaka 1457 corresponds to the *Hemanta* year and the *Nandana* year  
to Śaka 1455. See No. 123.

<sup>5</sup> Compare *Mārgasahāya* in No. 55 and *Mārgasahāya* in No. 140.

<sup>6</sup> *Bodhāyana* is the southern form of *Baudhāyana*; see page ix of the preface of my edition of Bau-  
dhāyana's *Dharmasūtra*, Leipzig, 1894.

<sup>7</sup> Here follow the same *śloka*s, as in No. 51, lines 2 to 7.

<sup>8</sup> According to two Hainp. manuscripts of Śaka 1450 for 1451 (see No. 53), your see paragraph  
2 of my *Progress Report for December 1884 and January 1885*, Madras (G.O. 94th February 1885) No. 18. Later  
and according to a copper plate grant which I have noticed in the *Madras Antiquary* Vol. XIII p. 103  
Krishnadeva was the younger brother of Vira-Narasimha or Vira-Narasimha and both were the  
eldest sons of Narasa or Narasimha (see No. 113).

1 Date: Śaka 1432 [expired] and the *Pramodita*<sup>1</sup> year current.

2. Remark. The name of the king is entirely effaced, but the inscription begins with the same *śrī* as were borne by the king Kṛṣṇadeva of the inscription No. 121.

1 King the illustrious *maheśvaradevara rājāhirdya rājaparamēvara*, the illustrious Achyutadeva-maharāyar or Achyutarāya (of Vijayanagara).

2 Date Śaka 1454 expired<sup>1</sup> and the Vardana year current.

3. *Donce* *Edangar Varittunai nāvaṇār* or Śrī-Viṛiṇcheśvara.

4 Debor the *karavikka*, = *karavim*) Viropayan or Viraya, who belonged to the Gautamdvaya.

5 Object of the grant a, the village of Śāraleri within the boundaries (*śimā*) of Kāvanūr,<sup>1</sup> b, the village of Virarasiūr, excluding the *agrahāra* of Kīraḥ-Virarasiūr and including a separate, unfortified place (*ṣaṣṭhī*) of Angarāyau-kuppam.<sup>2</sup>

6. Remark. The inscription mentions the *mandapa* of Śamburāyaṅ, which may have formed part of the Virinchipuram temple.

## No. 124

This and the next inscription belong to the same king, as No 108. The present inscription is dated "in the ninth year of K<sup>ing</sup> Vijaya-Nandivikramavarman."

[1.] பூ கொ[ளி]யசபலந்திவிடு[விரம்பும]-

[2.] ஒரு வானம் நிரப்பதற்கு

This inscription is dated "in the forty seventh year of Vijaya-Nandiv.krama-  
varman."<sup>19</sup>

[1.] வினாயகத்திதிகிதா-கு[காரு]

[2.] யானது காப்பதெழுவது . . . . .

This inscription is dated in the third (?) year of Madirai-konda Ko-Parakesari-  
varman.

[1.] மதிலை வெட்டி வெட்டி[பாடுகிற].

[2.] பன்மத்தி வாசலி மு[சுருவத]

\* On the form *Procedura* see page 109, note 2.

\* The date is expressed both in figures and by the words *वसवर्षे सकायादे*, i.e., in the Śaka year *rs* (4), *sa* (5), *rs* 4 *ya*, 1 = 1454, A.D. On the manner of notation, see Dr. Burnell's *South Indian Palaeography*, 2nd edition, p. 79.

<sup>1</sup> This is the name of a village in the Gudiyatom Taluqa of the North Arcot District, see Bowell's *Inds.* Vol I, p 100

\* This is the modern village of Angarakuppam, 8 miles north of Virudhupuram.

- See the introduction of No 67 above.

\* See the introduction of No. 82, above.

## No. 127.

The stone, which bears the subjoined inscription, is unfortunately very much worn. The text, as far as it can be made out, runs as follows:—

"In the 5th year of Ka-Parakesarivarman, *abav* Uda.yār Śrī-Rājendra-deva, who, . . . . . Having taken the seven and a half *lakṣas* of Iratta-pādi,<sup>1</sup> having set up a pillar of victory (*jayastambam*), at Kollaram<sup>2</sup>, having reduced to powder . . . the whole army of Āhavamalla at Koppam on the bank of the Perāru,<sup>3</sup> having taken all the elephants, horses, treasures of women and riches of Āhavamalla, who had turned his back and fled, and having performed the coronation of heroes, was pleased to sit on the tarous of heroes, we, the villagers of Gaṅgamā[r]tāndapuram in Miyaṅai-nādu,<sup>4</sup> (a *ṭṭan*) of Adhirājendra-vaṇu-nādu in Jayāṅkoṇḍa-Śora-maṇḍalam [*gava*] to Maḥadeva of the Someśvara (temple) at our village for the purposes of worship . . . . .  
 . . . three hundred *kura*, for a *tiru-nandavanam* . . . . . three hundred *kura*, for two lamps . . . . ."

An inscription of the same Rājendra-deva, which is dated in the ninth year and is found in a niche of the Varāhasvamin Temple at Māmaliapuram, was published by Sir Walter Elliot.<sup>5</sup> He identified Āhavamalla with the Western Chālukya king Āhavamalla II or Someśvara I, *abav* Śaka 1004 to about 1020, who, according to inscriptions<sup>6</sup> and according to the *Paṇḍarāgachārda* songaṇi, verses 90, 115, 116, fought with the Cholas. The Rājendra-deva of the present inscription and of Sir Walter Elliot's inscription may be identified with that Rājendra-deva of the *Sūryacandī*, whose daughter Maḥurāntakī was married to the Eastern Chālukya king Rājendra-Choḍa (Śaka 985 to 1034, according to verse 12 of the *ṭheḷḷūr* grant, No. 39).<sup>7</sup>

- [1.] அதுதீ கு [11\*] திருமகன் திருமு செ-
- [2.] [12] கொல் வெகன் தன் குண்டென் செ
- [3.] . தன்வது யாதமுன்செதிசென்று எதிர்
- [4.] . குத என்முனை வ[13] பதறவது செ
- [5.] . இரட்டபத. எழுவாதிவகமுதகொ[14]-
- [6.] [15] கொ[16]த[17]து இய[18]புழைப் கொ[19] [20]-
- [7.] [21] தககொ[22]பபந்து குதவ[23]வ[24]
- [8.] . செனெய்வகம் ப[25]து திழைப் க-
- [9.] [26] தம[27] குதவ[28]வ[29]ன் புதகெ[30]ட[31] அ[32]
- [10.] [33] தி[34]த[35]த[36]த[37]த[38]த[39]த[40]த[41]த[42]
- [11.] [43] தி[44]த[45]த[46]த[47]த[48]த[49]த[50]த[51]
- [12.] [52] [53]த[54]த[55]த[56]த[57]த[58]த[59]த[60]த[61]
- [13.] [62]த[63]த[64]த[65]த[66]த[67]த[68]த[69]த[70]
- [14.] [71]த[72]த[73]த[74]த[75]த[76]த[77]த[78]த[79]
- [15.] [80]த[81]த[82]த[83]த[84]த[85]த[86]த[87]த[88]
- [16.] [89]த[90]த[91]த[92]த[93]த[94]த[95]த[96]த[97]
- [17.] [98]த[99]த[100]த[101]த[102]த[103]த[104]த[105]
- [18.] [106]த[107]த[108]த[109]த[110]த[111]த[112]த[113]
- [19.] [114]த[115]த[116]த[117]த[118]த[119]த[120]த[121]
- [20.] [122]த[123]த[124]த[125]த[126]த[127]த[128]த[129]
- [21.] [130]த[131]த[132]த[133]த[134]த[135]த[136]த[137]
- [22.] [138]த[139]த[140]த[141]த[142]த[143]த[144]த[145]
- [23.] [146]த[147]த[148]த[149]த[150]த[151]த[152]த[153]
- [24.] [154]த[155]த[156]த[157]த[158]த[159]த[160]த[161]
- [25.] [162]த[163]த[164]த[165]த[166]த[167]த[168]த[169]
- [26.] [170]த[171]த[172]த[173]த[174]த[175]த[176]த[177]
- [27.] [178]த[179]த[180]த[181]த[182]த[183]த[184]த[185]
- [28.] [186]த[187]த[188]த[189]த[190]த[191]த[192]த[193]
- [29.] [194]த[195]த[196]த[197]த[198]த[199]த[200]த[201]
- [30.] [202]த[203]த[204]த[205]த[206]த[207]த[208]த[209]
- [31.] [210]த[211]த[212]த[213]த[214]த[215]த[216]த[217]
- [32.] [218]த[219]த[220]த[221]த[222]த[223]த[224]த[225]
- [33.] [226]த[227]த[228]த[229]த[230]த[231]த[232]த[233]
- [34.] [234]த[235]த[236]த[237]த[238]த[239]த[240]த[241]
- [35.] [242]த[243]த[244]த[245]த[246]த[247]த[248]த[249]
- [36.] [250]த[251]த[252]த[253]த[254]த[255]த[256]த[257]
- [37.] [258]த[259]த[260]த[261]த[262]த[263]த[264]த[265]
- [38.] [266]த[267]த[268]த[269]த[270]த[271]த[272]த[273]
- [39.] [274]த[275]த[276]த[277]த[278]த[279]த[280]த[281]
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- [44.] [314]த[315]த[316]த[317]த[318]த[319]த[320]த[321]
- [45.] [322]த[323]த[324]த[325]த[326]த[327]த[328]த[329]
- [46.] [330]த[331]த[332]த[333]த[334]த[335]த[336]த[337]
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- [57.] [418]த[419]த[420]த[421]த[422]த[423]த[424]த[425]
- [58.] [426]த[427]த[428]த[429]த[430]த[431]த[432]த[433]
- [59.] [434]த[435]த[436]த[437]த[438]த[439]த[440]த[441]
- [60.] [442]த[443]த[444]த[445]த[446]த[447]த[448]த[449]
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- [72.] [538]த[539]த[540]த[541]த[542]த[543]த[544]த[545]
- [73.] [546]த[547]த[548]த[549]த[550]த[551]த[552]த[553]
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- [75.] [562]த[563]த[564]த[565]த[566]த[567]த[568]த[569]
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- [77.] [578]த[579]த[580]த[581]த[582]த[583]த[584]த[585]
- [78.] [586]த[587]த[588]த[589]த[590]த[591]த[592]த[593]
- [79.] [594]த[595]த[596]த[597]த[598]த[599]த[600]த[601]
- [80.] [602]த[603]த[604]த[605]த[606]த[607]த[608]த[609]
- [81.] [610]த[611]த[612]த[613]த[614]த[615]த[616]த[617]
- [82.] [618]த[619]த[620]த[621]த[622]த[623]த[624]த[625]
- [83.] [626]த[627]த[628]த[629]த[630]த[631]த[632]த[633]
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- [86.] [650]த[651]த[652]த[653]த[654]த[655]த[656]த[657]
- [87.] [658]த[659]த[660]த[661]த[662]த[663]த[664]த[665]
- [88.] [666]த[667]த[668]த[669]த[670]த[671]த[672]த[673]
- [89.] [674]த[675]த[676]த[677]த[678]த[679]த[680]த[681]
- [90.] [682]த[683]த[684]த[685]த[686]த[687]த[688]த[689]
- [91.] [690]த[691]த[692]த[693]த[694]த[695]த[696]த[697]
- [92.] [698]த[699]த[700]த[701]த[702]த[703]த[704]த[705]
- [93.] [706]த[707]த[708]த[709]த[710]த[711]த[712]த[713]
- [94.] [714]த[715]த[716]த[717]த[718]த[719]த[720]த[721]
- [95.] [722]த[723]த[724]த[725]த[726]த[727]த[728]த[729]
- [96.] [730]த[731]த[732]த[733]த[734]த[735]த[736]த[737]
- [97.] [738]த[739]த[740]த[741]த[742]த[743]த[744]த[745]
- [98.] [746]த[747]த[748]த[749]த[750]த[751]த[752]த[753]
- [99.] [754]த[755]த[756]த[757]த[758]த[759]த[760]த[761]
- [100.] [762]த[763]த[764]த[765]த[766]த[767]த[768]த[769]
- [101.] [770]த[771]த[772]த[773]த[774]த[775]த[776]த[777]
- [102.] [778]த[779]த[780]த[781]த[782]த[783]த[784]த[785]
- [103.] [786]த[787]த[788]த[789]த[790]த[791]த[792]த[793]
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- [105.] [802]த[803]த[804]த[805]த[806]த[807]த[808]த[809]
- [106.] [810]த[811]த[812]த[813]த[814]த[815]த[816]த[817]
- [107.] [818]த[819]த[820]த[821]த[822]த[823]த[824]த[825]
- [108.] [826]த[827]த[828]த[829]த[830]த[831]த[832]த[833]
- [109.] [834]த[835]த[836]த[837]த[838]த[839]த[840]த[841]
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- [111.] [850]த[851]த[852]த[853]த[854]த[855]த[856]த[857]
- [112.] [858]த[859]த[860]த[861]த[862]த[863]த[864]த[865]
- [113.] [866]த[867]த[868]த[869]த[870]த[871]த[872]த[873]
- [114.] [874]த[875]த[876]த[877]த[878]த[879]த[880]த[881]
- [115.] [882]த[883]த[884]த[885]த[886]த[887]த[888]த[889]
- [116.] [890]த[891]த[892]த[893]த[894]த[895]த[896]த[897]
- [117.] [898]த[899]த[900]த[901]த[902]த[903]த[904]த[905]
- [118.] [906]த[907]த[908]த[909]த[910]த[911]த[912]த[913]
- [119.] [914]த[915]த[916]த[917]த[918]த[919]த[920]த[921]
- [120.] [922]த[923]த[924]த[925]த[926]த[927]த[928]த[929]
- [121.] [930]த[931]த[932]த[933]த[934]த[935]த[936]த[937]
- [122.] [938]த[939]த[940]த[941]த[942]த[943]த[944]த[945]
- [123.] [946]த[947]த[948]த[949]த[950]த[951]த[952]த[953]
- [124.] [954]த[955]த[956]த[957]த[958]த[959]த[960]த[961]
- [125.] [962]த[963]த[964]த[965]த[966]த[967]த[968]த[969]
- [126.] [970]த[971]த[972]த[973]த[974]த[975]த[976]த[977]
- [127.] [978]த[979]த[980]த[981]த[982]த[983]த[984]த[985]
- [128.] [986]த[987]த[988]த[989]த[990]த[991]த[992]த[993]
- [129.] [994]த[995]த[996]த[997]த[998]த[999]த[1000]த[1001]
- [130.] [1002]த[1003]த[1004]த[1005]த[1006]த[1007]த[1008]த[1009]
- [131.] [1010]த[1011]த[1012]த[1013]த[1014]த[1015]த[1016]த[1017]
- [132.] [1018]த[1019]த[1020]த[1021]த[1022]த[1023]த[1024]த[1025]
- [133.] [1026]த[1027]த[1028]த[1029]த[1030]த[1031]த[1032]த[1033]
- [134.] [1034]த[1035]த[1036]த[1037]த[1038]த[1039]த[1040]த[1041]
- [135.] [1042]த[1043]த[1044]த[1045]த[1046]த[1047]த[1048]த[1049]
- [136.] [1050]த[1051]த[1052]த[1053]த[1054]த[1055]த[1056]த[1057]
- [137.] [1058]த[1059]த[1060]த[1061]த[1062]த[1063]த[1064]த[1065]
- [138.] [1066]த[1067]த[1068]த[1069]த[1070]த[1071]த[1072]த[1073]
- [139.] [1074]த[1075]த[1076]த[1077]த[1078]த[1079]த[1080]த[1081]
- [140.] [1082]த[1083]த[1084]த[1085]த[1086]த[1087]த[1088]த[1089]
- [141.] [1090]த[1091]த[1092]த[1093]த[1094]த[1095]த[1096]த[1097]
- [142.] [1098]த[1099]த[1100]த[1101]த[1102]த[1103]த[1104]த[1105]
- [143.] [1106]த[1107]த[1108]த[1109]த[1110]த[1111]த[1112]த[1113]
- [144.] [1114]த[1115]த[1116]த[1117]த[1118]த[1119]த[1120]த[1121]
- [145.] [1122]த[1123]த[1124]த[1125]த[1126]த[1127]த[1128]த[1129]
- [146.] [1130]த[1131]த[1132]த[1133]த[1134]த[1135]த[1136]த[1137]
- [147.] [1138]த[1139]த[1140]த[1141]த[1142]த[1143]த[1144]த[1145]
- [148.] [1146]த[1147]த[1148]த[1149]த[1150]த[1151]த[1152]த[1153]
- [149.] [1154]த[1155]த[1156]த[1157]த[1158]த[1159]த[1160]த[1161]
- [150.] [1162]த[1163]த[1164]த[1165]த[1166]த[1167]த[1168]த[1169]
- [151.] [1170]த[1171]த[1172]த[1173]த[1174]த[1175]த[1176]த[1177]
- [152.] [1178]த[1179]த[1180]த[1181]த[1182]த[1183]த[1184]த[1185]
- [153.] [1186]த[1187]த[1188]த[1189]த[1190]த[1191]த[1192]த[1193]
- [154.] [1194]த[1195]த[1196]த[1197]த[1198]த[1199]த[1200]த[1201]
- [155.] [1202]த[1203]த[1204]த[1205]த[1206]த[1207]த[1208]த[1209]
- [156.] [1210]த[1211]த[1212]த[1213]த[1214]த[1215]த[1216]த[1217]
- [157.] [1218]த[1219]த[1220]த[1221]த[1222]த[1223]த[1224]த[1225]
- [158.] [1226]த[1227]த[1228]த[1229]த[1230]த[1231]த[1232]த[1233]
- [159.] [1234]த[1235]த[1236]த[1237]த[1238]த[1239]த[1240]த[1241]
- [160.] [1242]த[1243]த[1244]த[1245]த[1246]த[1247]த[1248]த[1249]
- [161.] [1250]த[1251]த[1252]த[1253]த[1254]த[1255]த[1256]த[1257]
- [162.] [1258]த[1259]த[1260]த[1261]த[1262]த[1263]த[1264]த[1265]
- [163.] [1266]த[1267]த[1268]த[1269]த[1270]த[1271]த[1272]த[1273]
- [164.] [1274]த[1275]த[1276]த[1277]த[1278]த[1279]த[1280]த[1281]
- [165.] [1282]த[1283]த[1284]த[1285]த[1286]த[1287]த[1288]த[1289]
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- [168.] [1306]த[1307]த[1308]த[1309]த[1310]த[1311]த[1312]த[1313]
- [169.] [1314]த[1315]த[1316]த[1317]த[1318]த[1319]த[1320]த[1321]
- [170.] [1322]த[1323]த[1324]த[1325]த[1326]த[1327]த[1328]த[1329]
- [171.] [1330]த[1331]த[1332]த[1333]த[1334]த[1335]த[1336]த[1337]
- [172.] [1338]த[1339]த[1340]த[1341]த[1342]த[1343]த[1344]த[1345]
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- [175.] [1362]த[1363]த[1364]த[1365]த[1366]த[1367]த[1368]த[1369]
- [176.] [1370]த[1371]த[1372]த[1373]த[1374]த[1375]த[1376]த[1377]
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- [180.] [1402]த[1403]த[1404]த[1405]த[1406]த[1407]த[1408]த[1409]
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- [182.] [1418]த[1419]த[1420]த[1421]த[1422]த[1423]த[1424]த[1425]
- [183.] [1426]த[1427]த[1428]த[1429]த[1430]த[1431]த[1432]த[1433]
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- [188.] [1466]த[1467]த[1468]த[1469]த[1470]த[1471]த[1472]த[1473]
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- [192.] [1498]த[1499]த[1500]த[1501]த[1502]த[1503]த[1504]த[1505]
- [193.] [1506]த[1507]த[1508]த[1509]த[1510]த[1511]த[1512]த[1513]
- [194.] [1514]த[1515]த[1516]த[1517]த[1518]த[1519]த[1520]த[1521]
- [195.] [1522]த[1523]த[1524]த[1525]த[1526]த[1527]த[1528]த[1529]
- [196.] [1530]த[1531]த[1532]த[1533]த[1534]த[1535]த[1536]த[1537]
- [197.] [1538]த[1539]த[1540]த[1541]த[1542]த[1543]த[1544]த[1545]
- [198.] [1546]த[1547]த[1548]த[1549]த[1550]த[1551]த[1552]த[1553]
- [199.] [1554]த[1555]த[1556]த[1557]த[1558]த[1559]த[1560]த[1561]
- [200.] [1562]த[1563]த[1564]த[1565]த[1566]த[1567]த[1568]த[

- [15.] ஸ்டொழமண்டலத்த அநிரஞ்சுர[ச]-  
 [16.] ஸ்டொ மிலநகரடெககனாத்தாண்டபு-  
 [17.] [த்த] ஸ்டொம கங்குர் வெங்குரமுட-  
 [18.] [ச] ஸ்டொகெதகு அந்ரகுபொத்த-  
 [19.] [ச]கு இவஞர் ஸ்ருமி கத்த[தி]-  
 [20.] க் ஸ்தல மலட்செறயில தெ-  
 [21.] [ச]கல் இவகாமிசெறப்பதி-  
 [22.] கற ஸ்ரம வெங்கல் குழி முன்-  
 [23.] ஸ்ரம திருக்கவகத்த[ச]கு [க]-  
 [24.] [கு]மிப்பூட்டகாதுக்கு[ச]த-  
 [25.] [ச]க் [ச]மகப்பக கிவம் பதி[ச]-  
 [26.] [ச] ஸ்ரம வெங்கல் குழி முன்ஸ்தம  
 [27.] கிவககாமிசெற ஆறககா

## No. 123.

This inscription mentions Sakalalokachakravartin Rajanārāyaṇa Śambuvārāyaṇa and seems to record a gift to Varittunai-appau.\*

- [1.] [ச]கலலோக[ச]-  
 [2.] [க]கலத்தி இரகக[ச]-  
 [3.] [க]க[ச] சம்புவர[ச]  
 [4.] [ச]கம் கழித்த-  
 [5.] கிவ அபவ

## No. 129.

On this stone, the name of Śambuvārāyaṇa and part of one of his *śrūdus* (Aragiṇi) are visible, see the introduction of the Poygai inscriptions (Nos. 59 to 64).

NO. 130 TO 131. INSCRIPTIONS OF THE ĪŚVARA TEMPLE AT AMBUNDI NEAR  
VIRINCHIPURAM.

The southern wall of this temple is covered with several Chola inscriptions. None of them can be read out completely as the letters are much obliterated, and as the stones are, to all appearance, not in their original order.

## No. 130.

This is dated "in the 11th (?) year of Ko-Rājakesarivarmān, *alias* Chakravartin Śrī-Kulottuṅga-Śara-deva."

- [5] . . . கொள்கெத[ச]ம[ச]க கருத்தி ஸ்ரீகு[லோ]த்தக-  
 கொழகெதகு காலகெ ஸ்[ச] குக

## No. 131.

This inscription is engraved to the right of No. 130 and may have been intended for its continuation. It records a gift of land from the inhabitants of Ambūṇḍi (the modern

\* See the introduction of No. 52, above.

\* This is the same as Varittunai-nāyanār; see page 131, note 6.



Ammundi<sup>1</sup> to their Śiva temple, which bore the name of Muppanaiyīśvara. The gift was made before the god Āṇḍasa Chandeśvara-deva.<sup>2</sup>

## TEXT.

- [1] இயங்கொண்டசொழமுண்டலத்து பனங்காட்டு வடக்கில் வரை மியகறை-  
காட்டு [ஐம்].  
[2] புண்டி ஸ்ரீராம எவசுநா முப்பை[யி]தாமுடைப மறாசெவற்கு திருநா-  
வளமரக ஆ-  
[3] திராவண சண்டெவாசெவா ஸ்ரீநாமத்திலெ காவன நீர் வார்த்துக்குத்த  
நீவமரக-  
[4] து [?] தென்பாதகெலீ கம் கயத்துக்கு வடகும் [?]  
தெம்பை மரவுசுருகிழ்க்கும் [?]  
[5] வடபாதகெலீ வடக்குத்தெரகும் [?] தென்பாதகெலீ வெண்கெடக்குப்புகு

## TRANSLATION.

Having poured water into the blessed hand of Āṇḍasa Chandeśvara-deva, we, the inhabitants of Ammbūndi in Miyagapal-nadu, a division in the north of Paṅgala-nādu, (the *chirupana* part, of Jayankond-Śora-maṇḍalam, gave the land specified below as a *śiva-mūrti-mūrti* to the god Mahadeva of the Muppanaiyīśvara (temple) in our village. The southern boundary is to the south of our tank; the western boundary is to the east of the field of T. m. m., the northern boundary is to the south of the road; the eastern boundary is . . . . .

## No. 132.

This inscription is dated "in the 10th (?) year of *Troḥuvanachukravartin* Koveri Mūl-konda Kuruttanḍa-Śora-deva." The donor was Śeṅgeṇi-Ammaiyappa . . . Perumāḷ, *alias* Vikrama-Śora-Śambuvarāyaṇa.<sup>3</sup>

- [1] புண்டி ஸ்ரீ [?] கரீஸ்வரகேசரவத்தின கொண்டு [?] மெக்கொண்ட குவெரத்தக-  
சொழமுண்டலத்து பனங்காட்டு வடக்கில் வரை மியகறை-  
[2] து [?] தென்பாதகெலீ கம் கயத்துக்கு வடகும் [?]  
தெம்பை மரவுசுருகிழ்க்கும் [?] தென்பாதகெலீ வெண்கெடக்குப்புகு

No. 133. ON THE RIGHT OF THE FRONT WALL OF A MANDAPA AT KARAYUPAKKAM NEAR  
VILINCHAMPURAM.<sup>4</sup>

This inscription is dated during the reign of Vira-Venkatapati-rāya and in the *Śrīraṅga* year. This is Śaka 1070, two years before No. 107 and three years before an inscription of Venkaṭa II. published in the *Indian Antiquary*, Vol. XIII, p. 125. The inscription records that Govindappa-nayaka caused the *mandapa* to be built and allotted some land in Karayupakkam for the *mandapa*, which was to be used as a watershed and *sultrams*.

- [1.] ஸ்ரீராம ஸ்ரீ [?] கரீஸ்வரகேசரவத்தின கொண்டு [?] மெக்கொண்ட குவெரத்தக-  
[2.] து [?] தென்பாதகெலீ கம் கயத்துக்கு வடகும் [?]  
[3.] தெம்பை மரவுசுருகிழ்க்கும் [?] தென்பாதகெலீ வெண்கெடக்குப்புகு

<sup>1</sup> See No. 89, above.

<sup>2</sup> See page 92, note 6, and page 116, note 3.

<sup>3</sup> On two persons with similar names see pp. 87 and 105, above.

<sup>4</sup> A Telugu translation of this inscription is engraved on the left.

- [4.] கி.வி.ச. மண்டபம் [10] இ. தம்-  
 [5.] து. தணலி பகல் சதிரது-  
 [6.] து. கழனிபாகத்தில் கழனி கு-  
 [7.] . . . . . கொட்டை] குறி [11]  
 [8.] . . . . . கடிவல் கு. தி. . . . .  
 [9.] . . . . . வலை கு. தி. . . . .  
 [10.] [தி.த.]வணக்கும் [க.]பக-  
 [11.] . . . . . [அ.]ம் [12] இ.க. [அ.]தொ-  
 [12.] கு.த. [அ.]தொ பணலி . . . . .

Nos 134 to 137. INSCRIPTIONS AT KIR-MATTURGA NEAR VIRINCHIPURAM.

At this village, there are four stones with sculptures and rough inscriptions. The sculptures are the following: on stone No. 134, a man with a bow; on stone No. 135, an elephant and a bird; on stone No. 136, an armed man, and on stone No. 137, a man fighting with a tiger.

No. 134.

This and the next inscription are dated in the third and eighteenth year, respectively, of Ko-Vijaya-Narasimhavarman.<sup>1</sup>

- [1.] கொலிசைபகரமெபம்ம-  
 [2.] கு. பணலி [அ.]வருவது . . . . .

No. 135

- [1.] கு. [12] கொலிசைபகரமெபம்ம-  
 [2.] பணலி பதினெட்டாவது . . . . .

No. 136.

This and the next inscription are dated in the twenty-ninth and thirty-second year, respectively, of Madirakonta Ko-Parakesarivarman.<sup>2</sup>

- [1.] கு. [12] மதிரை கொ-  
 [2.] . . . . . கொப்பசெசரிபன்-  
 [3.] மதிரை பணலி கு.பதினொ-  
 [4.] வது . . . . .

No. 137.

- [1.] கு. [12]  
 [2.] மதிரை கொ-  
 [3.] . . . . . கொப்பச-  
 [4.] கொலிசைபகரம் ப[12]-  
 [5.] . . . . . கு.பதினொ-  
 [6.] வது . . . . .

No. 138. ON A STONE IN THE VIRA TEMPLE AT MALAYAPATTU NEAR VIRINCHIPURAM.

- 1 King: the illustrious *mohamantalesvara* Venkateswara-mahadevar.<sup>3</sup>  
 2 Date: Śaka 1021 expired and the *Subhakra* year current.

<sup>1</sup> Compare Ko-Vijaya-Sinha-vikrama-varman to No. 51 and Ko-Vijaya-Nandivikrama-varman to Nos. 108, 124, 125.

<sup>2</sup> See the introduction of No. 82, above.

<sup>3</sup> This is Venkata I of Karnāta; see page 85, note 1.









*First transcription.*

- [1.] கொடியாறுகொடிப்[து]க்கு வர[ண்]டு . . . . .  
[2.] தா[டு]ம[ம்] னா[டு] எழுத[து]  
[3.] ஓ கடவு பொன் த[ரை] கிடை[மி]லா மி[டு]க[ம்] வ[ழ]கு[க]ம[ம்] எ[டு]  
[4.] நமசிதேவதரு நமதுநாதித[டு]க[ம்] சிவநம உழுகெண[டு]  
[5.] கொ[டு] கொ[டு]நதாமின[டு]துக்கு வர[ண்]டு ஆட[டு]ம[ம்]  
[6.] [இ]த[டு]க[ம்] ஆட[டு]த[டு]க[ம்] மா[டு]த[டு]க[ம்]ம[டு]க[ம்]ம[டு]க[ம்]மா[டு]க[ம்]

*Second inscription,*

- [7] [ம]கவிதரகதெசசிபதீ[த]க்து வரணடு உ ஆவது கா[விநூபகொட்டதத\*]  
[8] [ம]கவிதரகதெசசிபதீ[த]க்து வரணடு உ ஆவது கா[விநூபகொட்டதத\*]  
[9] வரணடு உ ஆவது கா[விநூபகொட்டதத\*]  
[10] வரணடு உ ஆவது கா[விநூபகொட்டதத\*]  
[11] வரணடு உ ஆவது கா[விநூபகொட்டதத\*]  
[12] வரணடு உ ஆவது கா[விநூபகொட்டதத\*]

\* No. 118 ON THE ROOF OF THE MAHÂMANḌARA OF THE RAJASIMHAYARMEŚVARA SHRINE.

This fragment, which is dated in the fifteenth year of Kō-Parakesarivarman, contains an agreement made by the inhabitants of some village, who had received a certain sum of money from "the large holy stone-temple, i.e., the Rajamaharajadevara Temple at Kachelappadu (i.e., Kāñhipattam)." From the interest of this sum they pledged themselves to supply ghee for a lamp at the rate of 1 *maṣka* (i.e., 1/7 *maṣka* or 1 *maṣka* per *maṣam*). The measure to be used was a *maṣa*, which was equal to a *maṣam*. As the Chola kings alternately bore the surnames Rajakesarita and Parakesarita, it must be assumed, that this measure was added after one of the predecessors of the king, to whom the inscription belongs. The writer of the inscription was the village headman Naga Alappadi.\*

- [1.] கொடியதெய்வம்மூர்த்திக்கு பாண்டு உண்டாகாமல்தான் காங்கிரஸ் தொடங்கியது . . . . .
- [2.] . . . . . ஊராட்சி ஒன்றியங்களைப் பற்றிச் சொல்லித் தருகிறேன். . . . .
- [3.] மாவட்டக் கொண்டு கடல் பிள்ளை துறை பிள்ளை கட்டு[சு]

<sup>1</sup> Read அழகத்தினால்தான் or அழகுத்தினால்தான்.

<sup>1</sup> An 1 *adri* is equal to 4 *morlins* or 2 *ms*. 30 *morlins* are exactly equal to 7 *adris* and 1 *ms*.

■ The same measure is mentioned to line 4 of the fragment No 140 and probably in line 13 of No 130.

\* See lines 18 to 21 of the large Lunden grant in *Lt. Burgund's Arch. Survey of S. India*, Vol. IV, p. 206.

The rule holds good in the case of the two *haga* Rājarsājo deva and Rājandra-Chola deva, Nos 10 and 11 of the table on page 112, above.

\* Compare the village headman Alappaḍi in No. 34.



- [Second fragment, line 4.] . ஸ்ரீமதேவர் சராத்நிபநுஸப்பரிசீர்ப்பம் ஜனநிகரு-  
பொருளாக்ரதுக்கு செலவாகவென முக்குறணி ம . . . . .  
[Third fragment line 4] . ஈ ணமசக்கு அரிசி பதக்கும் . . .  
. . . கரு அரிசி திரு னா

No. 150 ON A PILLAR IN THE MANDAPA IN FRONT OF THE RAJASIMHAVARMEŚVARA SHRINE.

This inscription is dated in the 26th year of *Trohananachakravartin* Rajarāja-deva. According to the Pövgai inscriptions (Nos. 59 to 64 this year would correspond to Śaka 1163-64. By the subjoined document, some person pledged himself, to supply daily one *ārḍḍka*<sup>1</sup> of ghee for five lamps (*saṁdha-vilakku*) "to the lord of the holy stone-temple, *atīta* Rājasimhavarmēśvara, at Kāñchī-lippadu," i.e., Kāñchīpuram. The ghee had to be made over daily to those, who were in charge of the *nāṅga* (measure, within the temple.

*North face.*

- [1.] ஸ்ரீமதி ஸ்ரீ [||\*] திரிபுரவர-  
[2.] சராத்நிபநுஸப்பரிசீர-  
[3.] ஸ்ரீமதேவர்க்கு மக-  
[4.] ண்டு உயிர் உத அ-  
[5.] [ய]ப்பதி மாவத்த  
[6.] [க]சிபபெட்டு திருக்-  
[7.] [க]மணி ஜன சரஜலி[||\*]தம-  
[8.] பதிபுரமுடைய காவக-  
[9.] சர்க்கு காணொன்றுக்கு  
[10.] ஸர்க்கினக்கு இ க்கும்  
[11.] சிவநாயகர் காமர-  
[12.] [ல]ர் முதல்கினனி-  
[13.] [ல] காம [சரஜ]மே<sup>2</sup>

*West face.*

- [1.] சிவனாண்டு அ[ஊ\*]-  
[2.] பெக[சென]ன் ணாக[க\*]  
[3.] காவக செல் ஆ[ழா\*]  
[4.] க்கும் திருஉண[ண\*]-  
[5.] சிதிமெ[க] உமெ[பா\*]-  
[6.] ச காமெ . [க]ச[ன்] தெ[சம\*]-  
[7.] ம அனக்க கடலெ[க\*]-  
[8.] சமெக் [||\*] [க]னிகக்கு ச[கிச\*]-  
[9.] சிதிவெனெ செது<sup>3</sup>

<sup>1</sup> *ārḍḍka* is one eighth of a *poṭa* or of a

<sup>2</sup> Traces of six more lines are visible.

<sup>3</sup> Traces of two more lines are visible.

## PART IV. ADDENDA.

### No. 151. A PALLAVA GRANT FROM KŪRAM.

The original of the engraved grant was bought for Government from the *Dharmakartā* of Kūram a village near Kāñchīpuram. It is engraved on seven thin copper-plates, each of which measures  $1\frac{1}{2}$  by  $5\frac{1}{4}$  inches. As the plates are in very bad preservation, the work of deciphering them was somewhat difficult. Of the seventh plate about one half is completely lost. Next to it the first, fifth and sixth plates have suffered most. An elliptic ring, which is about  $\frac{1}{2}$  inch thick and measures 1 by  $4\frac{1}{4}$  inches in diameter, is passed through a hole on the left side of each plate. The seal is about  $2\frac{1}{4}$  inches in diameter and bears a bull, which is seated on a pedestal, faces the left and is surmounted by the moon and a *linga*. Farther up, there are a few much obliterated syllables. A legend of many letters passes round the whole seal. Unfortunately it is so much worn, that I have failed to decipher it.

The language of the first  $4\frac{1}{2}$  plates of the inscription is Sanskrit, verse and prose; the remainder is written in Tamil. The Sanskrit portion opens with three benedictory verses, of which the two first are addressed to Śiva and the third mentions the race of the Pallavas. Then follows, as usual, a mythical genealogy of Pallava the supposed founder of the Pallava race:—

Bṛahmaṇ.  
Aṅgiras.  
|  
Bṛhhaspati.  
|  
Bharadvāja.  
|  
Droṇa.  
|  
Aśvatthāman.  
|  
Pallava.

The historical part of the inscription describes three kings, viz., Paramēśvaravarman, his father Mahendravatman and his grandfather Narasimhavarman. Of Narasimhavarman it says, that he "repeatedly defeated the Cholas, Keralas, Kalabhirs and Pandyas," that he "wrote the three syllables of (the word) *vyaya* (i.e., victory), on a plate, on Pulikāṭṭa's back, which was caused to be visible (i.e., whom he caused to turn his back) in the battles of Pariyāla, Manamangala, Śūramāra, etc.," and that he "destroyed (the city of) Vātāpi." No historical information is given about Mahendravatman, who, accordingly, seems to have been an insignificant ruler. A laudatory description of the virtues and deeds of his son Paramēśvaravarman fills two plates of the inscription. The only historical fact contained in this long and difficult passage is that,

<sup>1</sup> Sewall's *Lists of Antiquities*, Vol. I, p. 167.

<sup>2</sup> Compare the pedestal on pages 9 and 25 above, and *Ind. Ant.* Vol. VIII. p. 277.

in a terrible battle, he "made Vikramāditya,—whose army consisted of several *śakhas*,—take to flight, covered only by a rag."

The three kings who are mentioned in the Kūram grant, viz., Narasimhavarman, Mahendravarman and Paramēśvaravarman, are identical with three Pallava kings described in Mr. Foulkes' grant of Nandivarman Pallavamalla, viz. Narasimhavarman I., Mahendravarman II and Paramēśvaravarman I. Of Narasimhavarman I. the last-mentioned grant likewise states, that he "destroyed Vātāpi;" and that he "frequently defeated Vallabharāja at Pariyala, Manimangala, Śūramāra, and other (places)." Here Vallabharāja corresponds to the Pulakesin of the Kūram grant. If Mr. Foulkes' grant further reports, that Paramēśvaravarman I. "defeated the army of Vallabha in the battle of Peruvāṣaṇa.ūr," it is evident that it alludes to the same fight as is described in the Kūram grant.

If we combine the historical information contained in both grants, it appears—1. that the Pallava king Narasimhavarman I. defeated Pulakesin, alias Vallabharāja, at Pariyala, Manimangala, Śūramāra, and other places, and destroyed Vātāpi, the capital of the Western Chalukyas, and—2 that his grandson Paramēśvaravarman I. defeated Vikramāditya, alias Vallabha, at Peruvāṣaṇa.ūr. As stated above (p. 11), Pulakesin and Vikramāditya, the opponents of the two Pallava kings, must have been the Western Chalukya kings Pulakesin II (Śaka 532 and 556, and his son Vikramāditya I (Śaka 592 ? to 602 ?), who, *more indico*, likewise boast of having conquered their antagonists.<sup>1</sup> Thus, a grant of Pulakesin II says, that "he caused the leader of the Pallavas to hide his prowess behind the ramparts of Kañchīpura;"<sup>2</sup> and, in a grant of Vikramāditya I, it is said that "this lord of the earth, conquering Īvarapota-rāja (i.e., Paramēśvaravarman I.), took Kañchi, whose huge walls were insurmountable and hard to be broken, which was surrounded by a large moat that was untraversable and hard to be crossed, and which resembled the girdle (*kañchi*) of the southern region (read *dalakamidiyah*)."<sup>3</sup>

Another Pallava king, viz., Nandipottavarman, is mentioned as the opponent of the Western Chalukya king Vikramāditya II (Śaka 600 to 607, in the Vakkaleri grant, which was published by Mr. Rice.<sup>4</sup> The table inserted on p. 11, above, shows that this Nandipottavarman must be identical with the Pallava king Nandivarman Pallavamalla, who is mentioned in Mr. Foulkes' grant. Though digressing from my subject, I now sub-

<sup>1</sup> *Ind. Ant.* Vol. VIII, p. 275. *Saśva Manus.* Vol. II, p. 350. The following corrections have to be made in the transcript—Line 13, read *Simharasat* for *api*; line 14, *Pariyala Mani*, and line 16, *Peruvāṣaṇa.ūr*, *gyuddha*.

<sup>2</sup> Similarly Rājendra-Chōla and Jayasimha III claim to have conquered each other (see page 96, above). And, in a Mahōṣṭ inscription, *Journal of the German Oriental Society*, Vol. XL, p. 80, and in the prologue of the drama *Prabodhachandrika* the Chandola king Kṛtivarman and his general Gopāla are said to have completely defeated Karna of Chola, or Dabala, who in the *Putramadācharita* (arga xvii, verse 98) is called "the death to the lord of the Kāraṇjara mountain" i.e. to the Chandola king.

<sup>3</sup> *Ind. Ant.* Vol. VIII, p. 245.

<sup>4</sup> *Ind. Ant.* Vol. VI, p. 7. The corrupt passage which precedes the sentence quoted in the text, mentions a Śrivaṇśaḥ who had crushed the fame of Narasimha—destroyed the power of Mahendra and surpassed Īvara by his power. In whatever way the next following lines have to be amended, there is I think little doubt that Śrivaṇśaḥ must refer to either Pulakesin II or Vikramāditya I and Narasimha, Mahendra and Īvara to the three consecutive Pallava kings Narasimhavarman I., Mahendravarman II. and Paramēśvaravarman I.

<sup>5</sup> *Ind. Ant.* Vol. VIII, pp. 23 ff.



join a transcript from the facsimile and a translation of that part of the Vakkaleri grant, which describes the reign of Vikramāditya II.

- [36.] सकलभुवनसाम्राज्यलक्ष्मीस्वयंवराभिषेकसमयानन्त-  
 [37.] रसमुपजानमहोत्साहः आत्मवंशजपूर्वमृपनिष्ठाया-  
 [38.] पहारिणः प्रकृत्यमित्रस्य पल्लवस्य समूलोन्मूल-  
 [39.] नाय कृतमतिरतिस्वरूपा मुंडाकविषयं प्राप्याभिमुसा गतस्तन्दिपोनव  
 [40.] र्माभिधानमपल्लवं रणमुदे संप्रहृत्य प्रपलास्य\* कटुमुखवादि-  
 [41.] प्रसमुद्रघोषाभिधानवाद्यविशेषाभ्युद्योगध्वज\* प्रभूतप्रख्यात-  
 [42.] हस्तिधरान्त्वकिष्णनिकरविकासनिराकृतनिमिरम्माणिक्पराशि-  
 [43.] च हस्तेकृत्य कलशाभवतिलयहरिदंगनाचिनकाधीय-  
 [44.] माना कांचीमविनाश्य प्रविश्य समनमस्तनदानान् । न्द्रितद्विज\*  
 [45.] दीनानाधजनो नरांसिद्धपोलधर्मनिर्मापिनशिकामपराज-  
 [46.] मिहेश्वरादिदेवकुलमुचर्णराशिप्रत्यर्पणोपाजितोऽजितपुण्य\* अ-  
 [47.] निवारिप्रतापप्रसरप्रतापितपाण्यचोलेकेरलकलभ्रम-  
 [48.] मृतिराजन्यक क्षुभितकरिभकरकरहतदलितधृन्निमुक्तमृक्ताकल-  
 [49.] मकरमरीचिजातशिलसिनधेलाकुले\* धूर्णधानाणाभिधाने दलि[णा]-  
 [50.] र्णवे शम्भुमलशशधरकिशदपशोराभिषयं जयस्तम्भ-  
 [51.] मतिष्ठिपट्टिकमादिम्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिरा-  
 [52.] नपरमेश्वरभट्टारकः]

"Vikramāditya Satyashraya Śrī-Prithivī-vallabha, the king of great kings, the supreme ruler, the lord, to whom arose great energy immediately after the time of his coronation at the solicitation of the goddess of the sovereignty of the whole world and who resolved to uproot completely all tyrannical empires, the Pallava, who had robbed of their dominion the previous kings from his race, resolved with great speed the Tondakavashaya (the Tondakavashaya), attacked at the head of a battle and put to flight the Pallava, called Narasimhapotavarman, who had come to meet him, took possession of the region, and having taken the earth, sea, and of the excellent instrument called the four of the sun, of the sun, of the sun, of many renowned and excellent plants, and of a loop of robes, which drove away darkness by the light of the multitude of their rays, entered the city of Kanchi, which seemed to be the handsome garden, *lovely* of the nymphs of the southern region, without destroying it. Having made the two-horned, the distressed and the helpless rejoice by continual gifts, having acquired good merit by granting heaps of gifts to the couple of stone *Devi*, Kaśasimhaśvara, which Narasimhapotavarman had caused to be built, and other temples, and having heard by the unimpeded progress of his power to Palay, Coimbatore, Keralakalabrah and other provinces, he placed a pillar of victory (*triumph*), which consisted (as it were) of the base of his fame that was as pure as the bright moon in autumn, on the Southern

\* Read "मूल".

\* Read "द्विज".

\* See page 11, above.

\* Read प्रपलास्य.

\* Read "कुले".

\* Read "विशेषी सदाप्रध्वज".

\* See page 105, note 3.

That Vikramāditya II. really entered Kāñchi and visited the Rājasimheśvara Temple, is proved by a much obliterated Kunnese inscription in the Kaṭasañtha Temple at Kāñchīpuram. This inscription is engraved on the back of a pillar in the *mandapa* in front of the Rājasimheśvara Shrine, close to the east wall of that *mandapa*, which at a later time was erected between the front *mandapa* and Rājasimheśvara. It begins with the name of "Vikramāditya Satyaśraya Śrī-Prithivī-varlabha, the king of great kings, the supreme ruler, the lord" and mentions the temple of Rājasimheśvara (राजेश्वर, line 4).

At the time of the grant, the village of Kōram belonged to the *nādu* (country) or, in Sanskrit, *manvantara-vāśāhita* of Nivēdār, a division of Ūṇakkāttakkottam (nos. 49 and 57 f.) and the village of Paramēśvaramangulam belonged to the Paṇṇā-nādu or Patmā-maṇḍavāntara-vāśāhita, a division of Maṇḍayirkottam (nos. 53 and 71). As, in numerous Tamil inscriptions, *varma* corresponds to the Sanskrit *vāṅ*,—the form Paṇṇā-nādu, which occurs also in No. 86, might mean the country of the Varmān, i. e., of the Pallavas, whose names end in *varman*, the nominative case of which is *varma*. There is, however, a possibility of *varma* being a mistake for and *varma* a Tamil form of, Padmā, one of the names of the goddess Lakṣmī. With Maṇḍayirkottam compare Maṇḍayirkottam in No. 86 and Eyyirkottam in No. 88. Possibly Maṇḍayirkottam is a mere corruption of Maṇḍayirkottam and Maṇḍayirkottam stands for Maṇḍayir "road-fort," which might be a fuller form of Eyyir, a village in the South Arcot District, which seems to have given its name to Eyyirkottam.<sup>1</sup>

\* The usual Tamil form of पपा is *ṣṣa*. But compare *ṣṣaṇ* and *ṣṣaṇṇ*, both of which correspond to the Sanskrit भाषा.

\* See page 118, note B.

## TEXT.

## Plate I.

- [1] खलि [1<sup>a</sup>] पथा<sup>१</sup>स्यस्त्रिंशद्<sup>२</sup>र्जः [1<sup>a</sup>]मनिभ<sup>३</sup>पनयनश्चन्द्र<sup>४</sup>मौलि<sup>५</sup>स्त्रिभू<sup>६</sup>ली ग्री<sup>७</sup>म-  
 [2] व्याळोपवी<sup>८</sup>ती दशभुजपरिधन्वमात्रात्ममूर्तिः [1<sup>a</sup>] दिव्योवेस्पो मुकुन्द<sup>९</sup>म-  
 [3] [मृ]ति[मि]रमरै<sup>१०</sup>स्मृष्टिकृन्मन्त्रसि<sup>११</sup>ः [कर्त्ता नो मूर्त्तिविद्या [विहितपरय]म-  
 [4] स्त्रायना विश्वमूर्तिः<sup>१२</sup>] ॥ [१<sup>a</sup>] का<sup>१३</sup>र्म्यवृह<sup>१४</sup>कलाक्रमस्य [परमव्योमा<sup>१५</sup>मृत<sup>१६</sup>ज्योतिषो वि]-  
 [5] इन्मानसवद्भकाभापिता मूर्च्छन्ति पस्याश्वः [1<sup>a</sup>] [भूतानां हृदये तु चानय-]

## Plate II a.

- [6] ति यः शक्ति क्रियाभाषर्त्ता ज्ञयात्मा<sup>१</sup> परमेश्वरस्त जयति त्रैलोक्यचूडामणिः [1<sup>a</sup>] ॥ [१<sup>a</sup>] ज-  
 [7] ब्रह्मण्यमसौमयागमयथामस्थानद्वण्डोद्यमम् मिथ्याज्ञानमदानशूरम-  
 [8] नृनव्याहारजिह्वाननम् [1<sup>a</sup>] ज्ञानं यत्र नरेश्वरज्ञ शृणुमो<sup>२</sup> युक्तेषु वा विद्व<sup>३</sup>षम्  
 [9] निर्विघ्नः<sup>४</sup> पृथिवीजिरीतिमवतास्तत्पल्लवानां कुलम् ॥ [१<sup>a</sup>] ब्रह्मणोगिरास्त तो<sup>५</sup> बृह-  
 [10] स्पतिः<sup>६</sup> तस्माद्भरद्वाज<sup>७</sup> ततो द्रोण द्रोणादपरिमितनेत्रोधाया श्वस्था मा  
 [11] ततो निराकृतकुलापलवः पल्लव<sup>८</sup> यनस्मकलभुवनवल्लभ<sup>९</sup> पल्लवकुलम् [1<sup>a</sup>]

## Plate II b.

- [12] स्थेयास्तपल्लवकुलम् यत्र ज्ञानज्ञनेश्वर<sup>१</sup> [1<sup>a</sup>] अमभ्रण्यम्<sup>२</sup>दानारम्भ<sup>३</sup>शूरज्ञानुश्रुम<sup>४</sup> ॥ ४<sup>a</sup> ॥ त-  
 [13] दु<sup>५</sup>दयधरणिधरलोमादित्यस्याविमनमुखा<sup>६</sup> नृपतिर्मा<sup>७</sup> चजोशने<sup>८</sup> प्रतियन्ति<sup>९</sup>राजगज-  
 [14] युयमिहस्य नरमिहवर्मण स्वयमिव जगवतो नृपतिरूपावनीर्णस्य नरसिंह-  
 [15] स्य मुहुरवजिनकोठकेरळकळभ्रपाण्यस्य सहस्रबाहोर्विष ममगजानि-  
 [16] र्द्विष्टसहस्रबाहु<sup>१०</sup>कर्मण<sup>११</sup> पण्यिष्ठमणिमंगलशूरमारमभृतिरणविदक्षित<sup>१२</sup>पुल-  
 [17] केशिपुष्टपट्टनिविनविनयशरस्य कलशयोनेरिव विमथितवानापे<sup>१३</sup> पौत्रो म-  
 [18] हेन्द्रस्येव मुरविनसम्पदो महेन्द्रवर्मण<sup>१४</sup> मूर्मणीतवर्णाश्रमभर्म्यस्य पुत्रा<sup>१५</sup>

## Plate III a.

- [1] परमेश्वर इव सर्वोधिकदर्शन<sup>१</sup> परमेश्वरवर्मा भरण इव सर्वोदमन<sup>२</sup> सगर इव रुतर-  
 [2] समञ्जसत्याग कर्ण इव पुष्कलागो प शिष्यक<sup>३</sup> ॥ १<sup>a</sup> ॥ यथातिरिच अनुपननानां राजा<sup>४</sup>  
 [3] यस्यादा भवति सर्वदा पीठा सैव सुहृदाभ्रपच्छति भुवशोभा<sup>५</sup> कर्णपूरतया चतुर कला-  
 [4] विलासे<sup>६</sup> नियनम् पश्चादो<sup>७</sup> भवत्यनगस्य मुक्तागुणस्तु हृदये मुक्तागुण एव  
 [5] खनिता ना म भगणितनरहृषकरिकुलविमर्दजनितेन रेणुनृहनेन आरोपितश-  
 [6] शिमण्डलमादृश्यमहस्वरविभ्वे पटहृवगजिनोश्चे विकोशनिभिश्चा<sup>८</sup>वि-  
 [7] बुदायोगे प्रचरितकुञ्जरजलदे विकालवर्षावतार इव नृगतुरगतरे प्रच-

\* Read ज्ञयात्मा.

\* Read शृणुमो

\* [1<sup>a</sup>] निर्विघ्न

\* Read "श्वस्य."

\* Read म.

\* Read म

\* तदुदय seems to be corrected from तदन्वयः.

\* [1<sup>a</sup>] नृ राजमणे\* Read प्रत्यधि<sup>१</sup>.

\* The व of बाहु is corrected from म.

\* Read बाहव

\* The री of "वर्तनः" seems to be corrected from वि

\* Read ररां

\* Read "सोम्यो."

\* Read वेचन्द्रो!

## Plate III b.

- [26] रत्नमिकरजनिविषमावसो<sup>1</sup> अविरत्तमूर्दीर्णशंखे विजृम्भमाणे समुद्र इव खड्गल-  
 [27] नावरणयुते तशरासननागनिलकपुत्रागधने उच्चतकलकलशब्दे कानन इव चण्डवे-  
 [28] गपवनाकुलिने धौधापुरीतधनुषु<sup>2</sup> व्यतिपलितपतत्रिरुद्धपवनकथे<sup>3</sup> मन्वारितनोमर-  
 [29] शक्तिमासगदाकणयकप्पण<sup>4</sup> वक्त्रे अन्योन्यलीश<sup>5</sup> रदनकुलीश<sup>6</sup> स्थिरकिलिग<sup>7</sup> वदनम-  
 [30] तमजवृन्दे अन्योन्यमूर्द्धपानितखड्गपनिपक्तनुरगसादेगणे शशाशाल<sup>8</sup> कथा-  
 [31] कश्चिद्वृष्टीकृत्यामव्यक्त घटजने अन्योन्यतल्लशगणनपरिमवनीर्यात<sup>9</sup> "नामृश"<sup>10</sup> मदमिश्रीत<sup>11</sup>-  
 [32] शोणितकुंकुमधन<sup>12</sup> लिप्य मा<sup>13</sup> नमूमिनले विरहितनिपलितबाहु<sup>14</sup> मीषानां घो<sup>15</sup> लकाण्ड-

## Plate IV a.

- [33] वनवलीयेम्वह<sup>1</sup> मम्पावविदीर्णममवितविद्रुतभूमि प<sup>2</sup> नितोभयपसे अ<sup>3</sup> म्योम्यजय-  
 [34] परानयसन्नेहमेखलमलक्ष्मीविहिते रुधिरोधपालिकायीत<sup>4</sup> पतितगजश्रेणि-  
 [35] वृष्टविचरन्मुमटे अन्योन्यवानरन्मानधि<sup>5</sup> ग<sup>6</sup> मलसक्तिपायत<sup>7</sup> स्थितयोधे शस्त्रो-  
 [36] व<sup>8</sup> तभु म वण्टै सारम्म<sup>9</sup> विलोहितासदृष्टोष्ठपुटै राजन्ये<sup>10</sup> कनकलै नी<sup>11</sup> हनि)-  
 [37] ता<sup>12</sup> क<sup>13</sup> हनिरितस्थित<sup>14</sup> सैकीर्णं च शीर्णध्वजापत्रै<sup>15</sup> पतितगजश्रेणि<sup>16</sup> सितचलित-  
 [38] चामरनिकरे खण्डितविमृदितवृष्णिनमकुटगद<sup>17</sup> हारकटककर्णाभरणे रुधिरमधुपान-  
 [39] मत्तमगीनकृष्णपट रास<sup>18</sup> मपिशाले द स लयनुर्यकालमनिभयनीनृस्यं कवचशश<sup>19</sup>-  
 [40] योनी पोने कक(1)भत्ताधनमापोध<sup>20</sup> नशिरसि विक्रमादित्य कप्पट<sup>21</sup> मात्रपरि-

## Plate IV b.

- [41] च्छदम् एकाकिपलायिनम् कृत<sup>1</sup> "॥" रत्न<sup>2</sup> मभावचितकावनशारिवन्धसाक्षात् नागमकिश<sup>3</sup>-  
 [42] रणताम्रधेप म<sup>4</sup> ।<sup>5</sup> नित्यानुबन्धमदनिजसमिन्निध<sup>6</sup> साक्षादिव द्विपमहत्त्वकृतानिपात्रम्<sup>7</sup> ॥ १<sup>8</sup> ]  
 [43] त्रिदशपतितुरगस्येवमष्टमंगलयत्रे वरतबलमम्<sup>9</sup> मल्लयक्तकल्याणमार्ति<sup>10</sup> ।<sup>11</sup> तुरगम-  
 [44] निशपाक्या रत्न<sup>12</sup> पल्याणवन्नम् स तमपि हृष्टलसैश्चापरच्छन्नकर्णं<sup>13</sup> ॥ १<sup>14</sup> ] समरपरि-  
 [45] श्रमस्य सद्यस्वशमहृष्टमल्लयुजबोकम् रत्ननखरमनुपममाणि<sup>15</sup> वधमरकतनि-  
 [46] वेशमण्डनम् छद्वगुणं गुणन्तकटिसूत्रम् उदीर्णम् मणिममम् तामुरकिरणमालि-

<sup>1</sup> Read वने<sup>2</sup> Read वपण<sup>3</sup> Read वानिन<sup>4</sup> Read विर्यात<sup>5</sup> The व of धन seems to be corrected from व.<sup>6</sup> The whole passage from ध्यात to अ is engraved over an erasure and partially doubtful.<sup>7</sup> Read कश्चित्पुत्रानिपात्रम्.<sup>8</sup> Read सारम्म.<sup>9</sup> Read मयैव<sup>10</sup> Read निजमदितो कर्पट<sup>11</sup> व is a correction for some other group, read रथ<sup>12</sup> Read निर्वारमहिनाथ.<sup>13</sup> The passage from मट to तम् is corrupt and against the metre.<sup>14</sup> Read शार्ङ्ग इव.<sup>1</sup> Read धौधापुरीतधनुषु.<sup>2</sup> Read तिस ।<sup>3</sup> Read राजाक्षी.<sup>4</sup> Read नागधृष्ट ।<sup>5</sup> Read वलीये म्वह.<sup>6</sup> Read तामाक्रियायित<sup>7</sup> Read वि.<sup>8</sup> Read मकुटाहट<sup>9</sup> Read छदमेकाकी पलायिनमकृत.<sup>10</sup> Read वनानुपामम्.<sup>11</sup> Read वी is corrected from वे.<sup>1</sup> Read ववे.<sup>2</sup> Read कुलिश.<sup>3</sup> Read कश्चिद्वृष्टीकृत्यामव्यक्त.<sup>4</sup> Read मिथित.<sup>5</sup> Read वलीये म्वह.<sup>6</sup> व looks like म्<sup>7</sup> Read वितस्तन.<sup>8</sup> Read नरीपुत्रमममकपन्धरात.<sup>9</sup> Read वन्ध संनाद्य नागदक्षिण

- Plate Vm.*

- Plate V d.

- Plate VII.

- \* Read दुनासावन
  - \* Read निमित्त अवाये.
- Text is engraved over all the above.
- \* Read नवकमारे !
  - \* Read अवाये.
  - \* Read अवाये.
  - \* Read अवाये.



- Plate VI b.

- Plate VII c.*

- Plate VII b.

- [89] सत्याः प्रशम्भेता - [१]  
[90] सोमश्च यस्यास्तत्तवाभवन्बुधाय - [२] x x x  
[91] ह्यदत्तञ्च द्विधा भक्तिञ्च पानृथः । मच्छिरम्म x x x x x x x x - [३] x x x x  
[92] पुष्टानि वाहनानि महीपते । युद्धकाले x x x x x x x x - [४]  
[93] देवस्त्वग्नां ह्यणस्य लोमेनोपहिनीति यः । x x x x x x x x x

• Read இருபத்தாத்திரம்.

1 - 18 corrected from 12.      2 - 18  
1 - 18 is engraved over an engraving.

\* Read **கொடுத்தது வ கொடுத்தது.**

[94.] चिह्नयेन जीवति ॥— भूविशानात्परम्यन् न भूतो<sup>1</sup> न भविष्यति ।<sup>2</sup>] × × × × × × × × × ×

[95.] भूतो न भविष्यति ॥७॥<sup>3</sup>

#### TRANSLATION.

##### A. Sanskrit portion.

Hail ! <sup>1</sup>(*Verses 1.*) May (*Śiva*) protect us, who has five faces (*and*) fifteen fearful eyes, who bears the moon on his crest, who wears the trident, whose sacred thread is a terrible serpent, who possesses ten strong arms, who has the form of the universal soul which consists of truth alone, the divine one, who is to be respected by Makunda (*Vishnu*, and the other immortals, who produces the creation, who is propitiated by spells, the creator, (*who is*) knowledge incarnate who performs perfect self-restraint, and whose form is the universe !

(*Verses 2.*) Vicious is that Parameśvara (*Śiva*), who consists of the three *Vedas*, the crest-jewel of the three worlds, who places in the hearts of beings the power which effects actions, the moon of the highest sky, the succession of whose particles (*causes*) a multitude of products, and whose rays crystallize, when they fall, as on a moon-stone, on the mind of the learned !

(*Verses 3.*) May that race of the Pallavas,—in which we hear no prince was (*ever*) born, who was not pious, who did not perform the *soma* sacrifice, who raised the club of war unjustly, who was a sham saint, who did not perform heroic deeds (*only for the sake of*) liberality, whose tongue was so false as to speak an untruth, or who was alarmed in battles, —be unobstructed in protecting the earth, which is free from calamities !

(*Line 9.*) From Brahman (*sprang*) Angiras; from him, Brhaspati; from him, Bharadvāja; from him, Droṇa; from Droṇa, Advatthāman, the splendour of whose power was innumerable, from him, Pallava, who drove away (*every*) jot of a calamity from his race; from him, the race of the Pallavas, the favourites of the whole world.

(*Verses 4.*) May that Pallava race last (*for ever*), in which we have heard no prince was (*ever*) born, who was not pious, who was not abetal, (*or*, who was not brave !

(*Line 12*) The grandson of Narasimhavarman, (*who arose*) from the kings of this race, just as the moon and the sun from the Eastern mountain; who was the crest-jewel on the head of those princes, who had never bowed their heads (*before*), who proved a lion to the elephant-herd of hostile kings, who appeared to be the blessed Narasimha himself, who had come down (*to earth*) in the shape of a prince, who repeatedly defeated the Cholas, Keralas, Kalabhras, and Pāṇiyas; who, like Sahasrabāhu (*i.e.*, the thousand-armed Kṛtāvīrya), enjoyed the action of a thousand arms in hundreds of fights; who wrote the (*three*) syllables of the word *tyāga* (*i.e.*, victory), as on a plate, on Pulakeśin's back, which was caused to be visible (*i.e.*, whom he caused to turn his back) in the battles of Pariyāla, Manimangala, Śāramāra, etc.; and who destroyed (*the city of*) Vātāpi, just as the pitcher-born (*Agastya*) (*the demon*) Vātāpi,—

(*Line 17*, The son of Mahendravarman, by whom prosperity was thoroughly produced (*an-rachita*), just as prosperity is heaped on the gods (*sura-chita*) by Mahendra; and who thoroughly enforced the sacred Law of the castes and the orders;—

<sup>1</sup> Read भू.

<sup>2</sup> There follows an illegible scrawl which fills the remainder of line 95, and two further lines.

<sup>3</sup> Owing to the bad preservation of the first plate, both the reading and the translation of verses 1 and 2 are merely tentative.

<sup>4</sup> The same sentiment is expressed in different words in verse 3.

(Line 19) was Parameśvaravarman, whose beauty (*darśana*) surpassed (*that of*) all (*others*), just as Parameśvara (*Śiva*) has (*one*) eye (*darśana*) more than all (*others*); who, like Bharata, was a conqueror of all; who avoided improper conduct (*asamañjasa*), just as Sagara abandoned (*his son*) Asamañjasa<sup>1</sup>, who possessed a strong body (*aṅga*), just as Kṛpā was (*king*) of the prosperous Angas; who was fond of poems (*kāvya*), just as Yayāti of (*his father-in-law*) Kāvya (*Uśana*); whose command always caused pain to haughty kings, like a chaplet (*forcibly placed on their heads*),<sup>2</sup> but gave splendour to the faces of friends by reaching their ears, like an ear-ring, who was constantly clever in the sport of the fine arts (*kālā*), (*just as*) the moon is charming in the beauty of her digits (*kālā*); (*who resembled*) the string of pearls (*muktāgana*) on the breast of Cupid, but who, at the same time, avoided unlawful (*intercourse*) with women (*even*) by thought.<sup>3</sup>

(Line 23) At the head of a battle,—in which the disk of the sun was caused to assume the likeness of the circle of the moon through the mist of the dust, that was produced by the marching of countless troops of men, horses and elephants, which was terrible through the thunder-like sound of drums, which teemed with unsheathed swords that resembled flashes of lightning, in which elephants were moving like clouds, and which (*therefore*) resembled an unseasonable appearance of the rainy season, in which tall horses looked like bulwarks, in which elephants caused distress on their path, just as sea-monsters produce whirlpools, in which conches were incessantly blown (*or cast up*), and which (*therefore*) resembled the gaping ocean; which was full of swords and shields (*dvarana*), just as of rhinoceroses, creepers and *śarāṇa* (*trees*), which was crowded with heroes who possessed bows and mighty elephants, as if it were crowded with *śara* (*grass*) and with *aśana*, *nāga*, *tuṅga* and *pamāṇa* (*trees*), in which confused noises were raised, and which (*therefore*) appeared to be a forest; which was agitated by a violent wind, (*but*, in which the path of the wind was obstructed by arrows, that flew past each other on the bows (*themselves*), while those were bent by the warriors; in which javelins, pikes, darts, clubs, lances, spears and discuses were flying about; in which troops of furious elephants firmly impaled each other's faces with the piercing thunderbolts of their tusks; in which squadrons of horsemen were connected by their swords, that had struck each other's heads, in which there were soldiers who were noted for their dexterity in fighting with sword against sword, (*pulling of*) hair against (*pulling of*) hair, and club against club, in which the ground was thickly smeared with saffron, as the blood was mixed with the copious rutting-juice of elephants, that issued in consequence of (*their*) considering each other as equals (*or*) despising each other; in which (*both*) large armies had lost and dropped arms, necks, shanks, thigh-bones and teeth, in which, owing to the encounter of the armies, both sides were broken, urged on, put to flight and prostrated on the ground, which was attended by the goddess of fortune, sitting on the swing of the doubt about mutual victory or defeat, in which brave warriors were marching on the back of lines of fallen elephants, that formed a bridge over the flood of blood, in which soldiers stood motionless, if their blows did not hit each

<sup>1</sup> Elsewhere called Asamañja or Asamañjasa.

<sup>2</sup> The following pun on *karnapūra* 'adorn the ears' and an ear-ring suggests that the composer intended to make a similar pun on *pūṣa*, 'pain,' and *puṣṭa*, 'a chaplet.' *śrī* as is elsewhere only used as a masculine.

<sup>3</sup> The second *muktāgana* stands for *muktāi aganaḥ yana*, and *ayana* for *adharma*. With the irregular construction *ramitaṇḍaṇ muktāganaḥ* for *muktāraṇaḥ ḍāganaḥ*, compare *kāśāraṇaḥ śreṇaḥ* for *kāśādyarakaṇaḥ* in the *Śiṣupālavadhā*, sarga 1, verse 48.

<sup>4</sup> With the denominative *luptakṛtyāyita* compare *pāṇīkṛtyāyita* in line 34.

other's weak parts, which was covered here and there with shattered banners and parasols, with fallen elephants and with dead and half-dead soldiers, who had done their duty, whose strong arms (set with) raised the weapon, whose lips were bitten and whose eyes were deep-red with fury, in which a multitude of white *chāmara*s was waving, in which tiaras, armlets, necklaces, bracelets and ear-rings were broken, crushed and pulverized, in which the *Kūśhaṇḍīyas*, *Rākṣasas* and *Pīḍahas* were singing, intoxicated with drinking the liquor of blood; and which contained hundreds of headless trunks, that were vehemently dancing together in a fearful manner according to the beaten time, — he, undod, made Vikramaditya, whose army consisted of several *lakṣas*, take to flight, covered only by a rag

(Verse 5 and 6) He, having caused to be accoutred the elephant called Arivāraṇa (i.e., 'warding off enemies'), whose golden saddle was covered with the splendour of jewels, whose rait was perpetual, who (therefore) appeared to be the king of mountains himself whose torrents never cease to flow, and who was followed by thousands of other elephants, and the horse called Atidāya (i.e., 'emmerger'), whose noble breed was manifest, and who wore a saddle (set with) jewels, together with *lakṣas* of other horses, whose ears were covered with *chāmara*s .....<sup>1</sup>

(Line 49) This Paramaśvara gave to the blessed lord Pinākapāṇi (Śiva), — who had been placed in the temple of Vidyāvinṭa-Pallava-Paramaśvara in the midst of the village called Kūra, which possessed one hundred and eight families that studied the four *Vedas*, (and which was situated) in the *manḍantara-rāṣṭra* called Nirvelār, in the midst of Ćrakkattukkottu, in order to provide for the worship, the bathing (of the idol), flowers, perfumes, incense lamps, oblations (*haṇu-upahāra-bhūti*), catches, drums, etc., and for water, fire and the recitation of the *Īṣarata* at this (temple), — the village called Paramaśvara-maṅgala in the *manḍantara-rāṣṭra* called Patinā, in the midst of Maṇay. [r]kotta, as a divine gift (and) as a gift to *Bṛāhmanas*, at the request of Vidyāvinṭa, the lord of the Pallavas, with exemption from all taxes. The executor (*āpatti*) of this grant was Mahāśenadatta of Uttarakāraṇḍikā. And for (performing) the divine rites and the repairs of this temple of Vidyāvinṭa-Pallava-Paramaśvara, — Anantaśva-śobhārya, the son of Kūrat-śobhārya, was given ( ), and secondly Paṇḍitaśarmaṇ; (their sons and grandsons were (also) appointed.

#### B. Tamil portion.

Line 57) (1. Kūram and Nammagambakkam . . . . . in Nirvelār-nāla . . . . . of Ćrakkattukkottam. — Vidyāvinṭa, the Pallava king, bought one thousand and two hundred *koṇas*<sup>2</sup> of land, for which he paid the price in gold. (Other) land was purchased in order to burn tiles for building a temple. After the *poṭṭi*<sup>3</sup> of Śāśamedu within Talaippālagam and five and a quarter *poṭṭis* of land in the village, together with the land on which the *maṇḍapa* was built, were bought, after the temple of Vidyāvinṭa-Pallava-Paramaśvara was built, after the tank was dug, and after houses and house-gardens were allotted to those, who had to perform the worship at this temple, — the land, which remained, was to be cultivated for (providing) the customary offerings. The eastern boundary of this land is to the west of the road to the burning-ground, the southern boundary is to the north of the road, which leads into the village; the western boundary is to the east of the road, which leads to the district-channel (<sup>2</sup> and

Part of verse 6 and the whole of the ensuing prose passage (lines 44 to 49) are corrupt and therefore left untranslated.

<sup>1</sup> See page 83 note 1

<sup>2</sup> See page 92 note 4

<sup>3</sup> See page 91 note 2



which is on the north of the road, which leads into the village; the northern boundary is to the south of the district-channel. After the land included within these four boundaries,—with the exception of the temple, the tank, and the houses and house-gardens for those, who had to perform the worship,—and the *patti* of Śālo-mēlu had been given as land to be cultivated for (providing) the customary offerings,—the whole land round the tank (?) in (the village of) Paramaśvaramangalam in Pālmā-nādu, (a division of) Manayirkottam, (was divided) into twenty five parts and set aside for performing the divine rites and the repairs necessary for this temple and in order to grant a *brahmadeya* to twenty *Chaturvedins*. Of these, three parts shall be (for performing the divine rites and the repairs of the temple at Kūram, one part shall be for water and fire for the *mandapa* at Kūram, one part shall be for erecting the *Bharata* in this *mandapa*, the remaining twenty parts were given as a *brahmadeya* to twenty *Chaturvedins*. (The *devas*, shall enjoy the houses and house-gardens of this village, the village property (?), the oil-mills, the looms, the *bāzār*, the brokerage, the *kattikāḍam* (?), and all other common property, after the proceeds have been divided in the proportion of those twenty-five parts. The dry land (, along) the Perumbiṭṭāgu channel, which was dug from the Pālāru to the tank of Paramaśvara at this village (and, all the land, in which . . . . channels from fountains were dug, shall be) the land of Paramaśvaramangalam . . . . .

(Line 83) Of the three parts which were given, Anantaśiva-śāhārva and his sons and further descendants (shall enjoy one and a half part . . . . .

(Line 86) Puvhaśayman and his sons and further descendants . . . . .

[Lines 89 to 95 contain fragments of five Sanskrit verses, in the first of which the inscription is called a *prakāśa*\* or eulogy, the remaining four were, as usual, imprecatory verses.]

# No. 152. ON A LAMP-PILLAR AT VIJAYANAGARA.

A rough transcript and paraphrase of the unfixed inscription was published as early as 1836 in the *Asiatic Researches*†. The original is engraved on a lamp-pillar in front of a Jaina temple at the ruined city of Vijayanagara. The temple is now-a-days styled 'Trāṅgittī Temple,' i.e., 'the temple of the old woman'‡.

The inscription consists of 28 Sanskrit verses and commences with an invocation of Jina, verso 1 and of his religion (*Jina-śāstram*, v. 2). Then follows a pedigree of the spiritual ancestors and pupils of the head of a Jaina school, who was called Śiṣha-nandin:—

The *Nāla-saṅgha*.

The *Nandi-saṅgha*.

The *Balāhāra-gaṇa*.

\* This is the Pālār river, which flows to the south of Little Kāḷ bh. It is also mentioned in No. 38, Line 6.

† According to Mr. Fleet, *Corpus Inscriptionum Indicarum*, Vol. III, p. 87, note 10, the only other instance, in which the term *prakāśa* is applied to an inscription on copper plates, is the Cincacola grant of the *maḥārāja* Indravarman, *Ind. Ant.* Vol. XIII, p. 121.

‡ Vol. XX, p. 38 and pp. 20 f.

\* No. 86 on the *Madras Survey Map*.

† A similar fanciful name is Mālegitti Śivāya, 'the Śiva temple of the famous garland-maker,' at Bādāmi; *Ind. Ant.* Vol. X, p. 53.



The *Sārasvata-gacchha*.

|  
Pāṇanandin.

|  
Dharmabhūṣaṇa I., *Bhattāraka*.

|  
Amarakīrti.

|  
Simhanandin, *Gaṇadhrit*.

|  
Dharmabhūṣa, *Bhattāraka*.

|  
Vardhamāna.

Dharmabhūṣaṇa II, *alias* Bhattārakamun.

The various epithets, which these teachers receive in the inscription, are —*śāhrya*, *deya*, *guru*, *dehika*, *muni* and *gajendra*. Other Jaina terms, which occur in the inscription, are —*syādīdā* (v. 2) or *anekānta-mata* (v. 22), *pattu* (vv. 11 and 12) and *chastyaḥaya* (v. 26).

The pedigree of Jaina teachers is followed by a short account (vv. 15 to 18) of two kings of the first Vijayanagara dynasty — Bukka, who was descended from the race of the Yādava kings, and his son Harihara (II). Harihara's hereditary minister was the general (*daṇḍādhipatya*, vv. 19 and 21, *daṇḍādītha*, v. 20) Chachha or Chachupa. Chachha's son, the general (*daṇḍā*, vv. 21, 22 and 28) or prince (*kshittī* v. 23, *dharaṇī*, v. 24) Iruga or Irugapa, adhered to the doctrine of the above-mentioned Jaina teacher Pāṇanandin (v. 24). In Śaka 1307 [expired], the cycle year *Kṛōṭhina* (June 30 f.), Iruga built a stone-temple of Kuntala-Jinanātha (v. 28) at Vijayanagara (v. 26). This city belonged to Kuntala, a district of the Karnāṭa country (v. 25).

Through my assistant I received a copy, —printed with a Telugu commentary in the *Rudhavalāḍa samratana* (cc. 1868-64 A. D.),—of a Sanskrit *kāvya*, entitled *Nāṇārtharatna-mālā* and composed by Irugapa-daṇḍādhipatītha or, as he calls himself in the opening verses, Iruga-daṇḍītha. Dr Oppert<sup>1</sup> mentions a large number of MSS. of the same work. Dr Aufrecht<sup>2</sup> describes three inferior MSS. of it and states that, according to one of these, its composer lived under a king Harihara. This notice enables us to identify the author of the *Nāṇārtharatnamālā* with the general Iruga or Irugapa of the subjoined inscription.

#### TEXT.

- [1] दत्पावपंकजराजो रजो हरति मानसं । स निनः श्रेयसे  
[2] भूयाव्यसे करुणालयः ॥ [१<sup>a</sup>] श्रीमत्परमंश्री  
[3] स्याद्वादाप्यलोच्छनं । नीयार्त्तलोचनलयः  
[4] स्य शासनं निनशासन ॥ [२<sup>a</sup>] श्रीमूलमवेजनि नदिसंघ-

Two other inscriptions of Harihara II are dated in Śaka 1307 [expired] and 1321 [expired], see page 80, note 6.

<sup>1</sup> See the Indices of Vols. I and II of his *Lists of Sanskrit Manuscripts*.

<sup>2</sup> *Catalogue Bibliotheca Bodiana*, p. 193.

- [6.] स्तस्मिन् बलात्कारगणोतिरन्व । तत्रापि सारस्वतनाम्नि गच्छे स्वच्छाशयोधुवि-  
 [8.] ह पद्मनदी ॥ [१०.] आचार्य्यः कुङ्कुमाक्ष्यो वक्रग्रीवो महामति । येल्लाबा-  
 [7.] र्थो गृहपिच्छे इति तन्नाम पंचधा ॥ [४.] केचित्तदन्वये चारुमुनयः खन-  
 [8.] यो गिरा [१.] जलधाविष रत्नानि बभूवुर्द्विपतेजसः ॥ [५.] तत्रामीश्वारुषारिज-  
 [9.] गरत्ताकरो गुरुः । धर्मभूषणयोगीश्वो भट्टारकपदाक्षितः ॥ [११.]  
 [10.] भाति भट्टारको धर्मभूषणो गुणभूषणः । पद्मश कुमुदामो-  
 [11.] दे गगनं जमरापते ॥ [७.] सिप्यस्तस्य मुनेरासीद्वनर्गलनपोनिधि । श्रीमान-  
 [12.] मरकीर्त्याप्यो देशिकाग्रेश्वरः शमी ॥ [८.] निजपद्मपुटकवाटं घटइत्वा निजनिरोध-  
 [13.] [तो] वदये । अविचलितबोधदीप तममरकीर्ति भजे तपोहर ॥ [९.] केपि  
 [14.] लोदरपूरणे परिणता विद्याविहीनानरा योगीशा धुवि संब्रवन्तु मह-  
 [15.] वः कि तैरनैरिह । धीरः स्फूर्जति दुर्जयातनुमदध्वसी गुणैरुज्जि-  
 [16.] तैराचार्य्योमरकीर्तिशिष्यगणभूचञ्च्रीतिहनंदी व्रती ॥ [१०.] श्रीधर्मभूषोजनि त-  
 [17.] स्य पदे श्रीतिहनचार्य्यगुरोस्मधर्मा । भट्टारक श्रीजिनधर्महर्म्यस्तंभा-  
 [18.] यमानः कुमुदैर्दुर्कीर्तिः ॥ [११.] पदे तस्य मुनेरासीद्वर्जमानमुनीश्वरः । श्रीमि-  
 [19.] हनदियोगीश्वरणाभोजपदपदः ॥ [१२.] सिप्यस्तस्य गुरोरासीद्वर्जभूषण-  
 [20.] देशिकः । भट्टारकमुनिः श्रीमान् शक्यत्रयविर्वाजिनः ॥ [१३.] भट्टारकमुने पाशवपू-  
 [21.] र्व्वकमले स्तुमः । पदमे मुकुलीभावं याति राजकरा परं ॥ [१४.] एवं गुरुप-  
 [22.] रंपरायामविच्छेदेन वर्षमानापो ॥ जामीदक्षीममहिमा वशो यादव-  
 [23.] भूभृता [१.] अखंडितगुणोदार श्रीमान्बुद्धमहीपतिः ॥ [१५.] उदभूदभूतस्तत्त्वा-  
 [24.] द्वाजा हरिहरोश्वरः । कलाकलापनिलयो विभु सीरोद्भेदिव ॥ [१६.] यस्मिन् प्रर्त्तति भू-  
 [25.] पालं विक्रमाक्रान्तिविष्टपे । चिराद्वाजन्वती हंत भवत्येषा वसुंधरा ॥ [१७.] तस्मिन् शा-  
 [26.] मति राजेद्रे चतुरभुधिमखला । धरामधरिताशेषपुरातनमहीपती ॥ [१८.] आसीत्-  
 [27.] स्य महीजाने शक्तिप्रयत्नमन्वितः । कुलकमागतो मंत्री चैवदहाधिनायकः ॥ [१९.] डि-  
 [28.] तीयमत करणं रहस्ये बाहुस्तृतीयममरागणेषु । श्रीमान्महाचैव प-  
 [29.] दंशनाथो जगति काये हरिभूमिभर्तुः ॥ [२०.] तस्य श्रीचैवदहाधिनायकस्यो-  
 [30.] जि तस्मिन् । आसीदिरुगददेशो नंदनो लोकनंदनः ॥ [२१.] न मूर्त्ता नामूर्त्ता निखिलभु  
 [31.] वनाभोगिकतया शरद्वाजद्राकाविटनिटिलनंत्रद्युतितया । प्रभूता कीर्तिस्ता चिर  
 [32.] मिरुगदेशे कथयत्यनेकानात्कानात्परमिह न किंचिन्मनमिति ॥ [२२.] सहशजोपि गुण-  
 [33.] वानपि मार्गणानामाधारनामुपगनीपि च यस्य चापः । नम्र पगन्विनमपक्षि-  
 [34.] रुगक्षितीशम्पोच्चैर्जनाय खलु तिस्र्ययवी नीति ॥ [२३.] हरिहरधरणीशमाज्यताम्रा  
 [35.] ज्यलक्ष्मीकुवलयहिमधामा श्रीर्य्यर्गाभीर्य्यमीमा । इरुगपधरणीशस्मिह  
 [36.] नंदार्य्यवर्य्यमपदन लि नमृगस्त प्रतापिकभूमि ॥ [२४.] स्वस्ति शकवर्षे १३०७

\* Read एतत्.

\* Read लिप्य.

\* Instead of तपोहरं, the metre requires तपोहारम्, which is the reading of the transcript in the *Asiatic Researches*.

\* Read लिप्य.

\* Read गृध.

\* Read उदयिता.

\* Read लिप्य.

\* Read वसु

- [37.] मवर्त्तमाने क्रोधनक्षत्रे फाल्गुनमासे कृष्णपक्षे द्वितीयायां तिथौ शुक्रवारे ॥ अस्ति वि-  
 [38.] स्तीर्णकर्णाटधरामंदलमध्यगः । विषयः कुंतलो नात्रा मूर्कानाकुंतलोप-  
 [39.] मः ॥ [२९\*] विचित्ररत्नरुचिरं तत्रास्ति विजयाभिधं । नगरं सौधसदोद्दक्षिणाकांश्चंद्रिकं ॥ [२९\*]  
 [40.] मणिकुट्टिमधीधीषु मुक्तातीकतसेतुभिः । वा[न]ान्दुनि निरुंधाना यत्र कीदृनि बालिकाः ॥ [२७\*]  
 [41.] तस्मिन्निरुगवद्वेशः पुरे चारुशिलामयं । श्रीकुपुजिननाथस्य पैत्यालयमचीकरत् ॥ [२८\*]  
 [42.] जगमस्तु भिनशासनाय ॥

## TRANSLATION.

(Verse 1.) May that Jina, the dust of whose lotus-feet removes mental impurity, and who is an abode of compassion produce abundant happiness!

(Verse 2.) May the religion of the lord of the three worlds, the religion of Jina, the unfading characteristic of which is the glorious and extremely mysterious scepticism,<sup>1</sup> be victorious!

(Verse 3.) In the glorious Mûla-saṃgha, there arose the Nandi-saṃgha; in this, the lovely Balātkāra-gaṇa, and in the gaṇachha called Sārasvata, (which belonged) to this, the pure-minded Padmanandin.\*

(Verse 4.) The dehārya called Kuṇḍa[kuṇḍa], Vakra-grīva, Mahāmāti, Elāchārya and Gridhrapāṇāha —these (were) his five surnames.

(Verse 5.) Just as pearls in the ocean, there appeared in his (spiritual) race (anvaya) certain beautiful sages, who were mines of speeches and endowed with divine splendour.

(Verse 6.) Among these, there was a teacher, who was an ocean of beautiful deeds, which resembled pearls, the chief of ascetics (called) Dharmabhūṣaṇa, who was distinguished by the title of Bhaṭṭāraka.

(Verse 7.) Resplendent is the Bhaṭṭāraka Dharmabhūṣaṇa, whose (only) ornament are virtues —even as a bee, the (whole) sky (enjoys) the perfume of the flower of his fame.

(Verse 8.) The pupil of this sage was the glorious saint Amarakīrti, a treasury of austerities of unrestrained (power), the foremost of teachers, and full of tranquillity.

(Verse 9.) I worship that Amarakīrti, who removes darkness, and in whose heart the lamp of knowledge never flickers in consequence of his shutting the door of his eye-lids and suppressing his breath.

(Verse 10.) Let many chiefs of ascetics arise on earth, who are bent (only) on filling their bellies, and whose minds are devoid of knowledge, what is their use in this world, though they be, endless, in number? (For) there appears the pupil of Amarakīrti, the glorious, wise, and dāntal teacher Sūmanandin, the head of a school (yanābhṛt), who scatters (their, invincible and great pride by his mighty virtues.

<sup>1</sup> On *vyādheda* see *Ind. Ant.* Vol. XIV, p. 21, note 14.

\* According to Dr. Aufrecht's *Catalogus Bibliothecae Bodlianae*, p. 180 a Jaina MS. of A.D. 1518 contains the following slightly different pedigrees of Padmanandin: Śrī-Mûla-saṃgha Sārasvatī-gaṇachha Bhaṭṭāraka-gaṇa Śrī Kuṇḍakundāchārya Bhaṭṭāraka-Śrī Padmanandin. Here Padmanandin is said to belong to the spiritual race of Kuṇḍakundāchārya, while our inscription verse 4 gives Kuṇḍakundāchārya as one of the names of Padmanandin himself. According to Mr. Pāṇikar (*Ind. Ant.* Vol. XIV p. 15) the correct spelling of Kuṇḍakunda is as the present inscription seems to read, a Kuṇḍakunda. The Têrādī inscription (p. 25) has Kuṇḍakundāchārya, Professor Wilson (*Essays*, Vol. I, p. 341),—Kuṇḍakundāchārya, and an unpublished inscription at Śrāvastī Belagān, Kuṇḍakunda.

(Verse 11) His (successor) in office<sup>1</sup> was the glorious *Bhattāraku* Dharmabhūṣa, who equalled (his) glorious teacher, the saint Simhanandin, who resembled a pillar of the palace of the holy religion of Jina, and whose fame (possessed the splendour of) the lotus and the moon.

(Verse 12.) (The successor) in office of this sage was a lord of sages, (called) Vardhamāna, who was a bee at the lotus-feet of the glorious Simhanandin, the chief of ascetics.

(Verse 13.) The pupil of this teacher was the teacher Dharmabhūṣana, (also called) the glorious Bhattārakamuni,<sup>2</sup> who was free from the three thorns.<sup>3</sup>

(Verse 14.) We praise the feet of Bhattārakamuni, those unheard-of lotuses, before which the hands of kings (*rāja-karṣa*) are devoutly folded, (while the day-lotus closes under the influence of the rays of the moon:—*rāja-karṣa*).

(Line 21) While thus the succession of teachers continued without interruption —

(Verse 15.) There was in the race of the Yādava princes the illustrious king Bukka, whose might was boundless, and who was exalted by perfect virtues

(Verse 16) From this prince there sprang the lord Harihara, a king who knew all arts (*kuṭṭ*),—just as the (full) moon, who possesses all digits (*kalā*), was produced from the milk-ocean.

(Verse 17) While this prince, who has conquered the world by his valour, is (her) lord, this earth possesses—ah!—at last a king who deserves this title.

(Verse 18) While this lord of kings, who surpassed all former princes, ruled the earth, whose girdle are the four oceans,—

(Verse 19.) The hereditary minister of him, whose wife was the earth, was the general Chaitoha, who was endowed with the three (*traya*) powers<sup>4</sup>

(Verse 20) (His) second soul in (state) secrets and his third arm on battle-fields,—the illustrious and great general Chaitohapa is (ever) vigilant in the service of king Hari.

(Verse 21) The son of this illustrious and brilliant general Chaitoha was the general Iruga, who delighted the world.

(Verse 22) Oh general Iruga! This great fame (of thine),—which is not corporeal, because it pervades the whole world, (but which is at the same time) corporeal, because it resembles in splendour Śiva and the full-moon,<sup>5</sup> as it shines in autumn,—says for a long time —“In this world there is no higher doctrine than the lovely scepticism”<sup>6</sup>

(Verse 23) The bow of this prince Iruga loudly teaches, as it were, right conduct to the people, as it is of good bamboo (or of good juniper), endowed with a string (or with virtues) and a receptacle of arrows (or a refuge of fugitives), but is bent (or humble) and causes the enemies (or the best) to bow

<sup>1</sup> *Putra* “a third word as an emblem of dignity” is here used for the dignity itself. It has the same meaning in *Paṭṭavali* the text of two lists of Jaina teachers, extracts from which were published by Dr. Klatz in *Ind. Ant.* Vol. XI, pp. 245 ff.

<sup>2</sup> An earlier *Bhattāraku* Dharmabhūṣana was mentioned in verses 6 and 7 and a *Bhattāraku* Dharmabhūṣa in verse 11.

<sup>3</sup> Fa-jung Lakṣmanācārya of Bangalore informs me that, according to the *Vedāntasūtram*, the three thorns (*traya-śūka*) are the same as the three kinds of pain (*traya-śūka*) viz. that produced by oneself (*ātmakāra*), by other beings (*bhūta-kāra*) and by the gods (*deva-kāra*).

<sup>4</sup> See page 35 note 1.

<sup>5</sup> With *śakti* compare *śakti* in verse 8 of No. 153, below.

<sup>6</sup> The *śūka*-metaphor is the same as the *śūka*-metaphor, see page 158, note 1. What the composer of the inscription wants to express by verse 22 is that Iruga's fame furnishes a proof of the correctness of the Jaina doctrine of scepticism, no argument can be added for its being so, as well as for its being corporeal.



(Verse 24) Prince Irugapa, that moon (who causes to unfold) the lotus of the goddess of prosperity of the great empire of king Harahara, he who has reached the highest point of prowess and profundity, the only abode of valour, (was) a bee at the lotus-feet of Sirmha-nandin,<sup>1</sup> the best of saints.

(Line 36.) Hail! In the Śaka year 1307, while the *Krodhana* year was current, on Friday, the second lunar day of the dark half of the month of *Phālguna*;—<sup>2</sup>

(Verse 25) There is a district (*viśaya*), Kuntala by name, which is situated in the midst of the vast country (*dhard-maṇḍala*) of Karnaṭa, and which resembles the hair (*kuntala*) of the goddess of the earth.

(Verse 26) In this (country) there is a city (*nagara*), named Vijaya, which is resplendent with wonderful jewels, and which exhibits the spectacle of an unexpected moonshine by the multitude of its whitewashed palaces.

(Verse 27.) There the girls play on roads paved with precious stones, stopping by embankments of pearl-sand the water (poured out) at donations.

(Verse 28) In this city the general Iruga caused to be built of fine stones a temple (*chaityālaya*) of the blessed Kunthu,<sup>3</sup> the lord of Jinas.

(Line 42) Let there be prosperity to the religion of Jina!

#### † No. 153. ON A JAINA TEMPLE AT VIJAYANAGARA.

Next to No. 152. this is the oldest dated inscription at Vijayanagara. It is engraved on both sides of the north-west entrance of a ruined Jaina temple, which is situated to the south-west of the temple No. 85 on the *Madras Survey Map*. A careless transcript and paraphrase in the *Asiatic Researches*<sup>4</sup> has been useful so far as it enabled Mr. B. Sewall to complete the pedigree of the first Vijayanagara dynasty in his *Lists of Antiquities*.<sup>5</sup>

The inscription is written in large and handsome characters, which are, however, considerably deteriorated in consequence of the usual coating with caunnam. It records, in Sanskrit, prose and verse, that in the *Parābhava* year, which was current after the expiration of the Śaka year 1318 (line 25), king Devarāja II built a stone-temple (*chaityālaya* or *chaityādvara*) of the *Arhat* Pārśvanātha (l. 5) or Pārśva-Jinakvara (l. 27, in a street (*uttha*) of the Pāṇ-sopāri Bāzār (*Kramuka purnapana*, l. 4, or *Panna-puṭṭhapana*, l. 25) at his residence Vijayanagara (l. 4) or Vijayanagarī (l. 6), which belonged to the Karnaṭa country (ll. 4 and 6).

The chief value of the inscription consists in the pedigree, which it gives no less than three times,<sup>6</sup> of the first Vijayanagara dynasty:—

- 1 Bakka (ll. 1, 6, 24, of the race of Yadu (*Yadu-kula*, l. 8 or *Yidardavaya*, l. 1).
- 2 His son, Harihara (ll. ) (ll. 2, 10, 24), *maṭharāṇa* (l. 2).
- 3 His son, Devarāja (l. ) (ll. 2, 13, 24).
- 4 His son, Vijaya (ll. 13, 16, 19, 20, 24 or *Vira Vijaya* l. 2).
- 5 His son, Devarāja II (ll. 17, 18, 19, 20, 22, 24) *Aḥirāja-Devarāja* (l. 31), or *Vira-Devarāja* (l. 16) *nagaraja* (l. 1, *śāśana-rajā* *raṣṭra-maheśvara*, etc. (l. 3 and 23)

<sup>1</sup> See verse 10. above.

<sup>2</sup> This passage is again taken up in verse 28.

<sup>3</sup> Kunthu is the name of the seven-ninth Tirthakara: see Professor Jacob's *Jaina Sutras* Part I, Index, s. v.

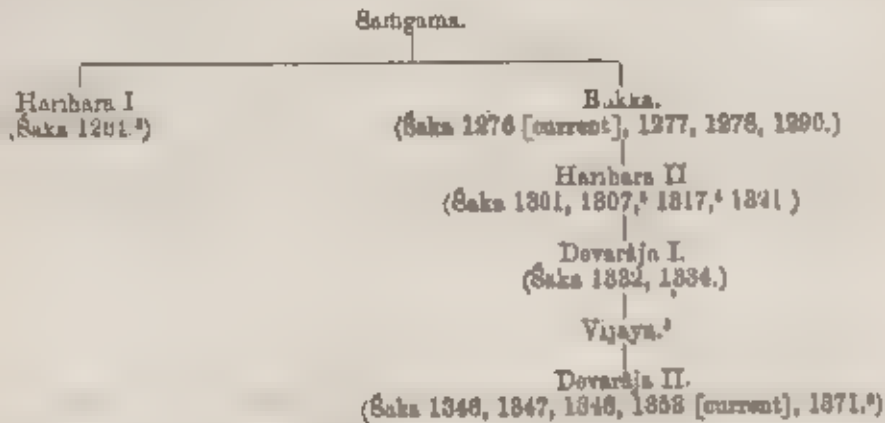
<sup>4</sup> Vol. XX, p. 38 and pp. 32 ff.

<sup>5</sup> Vol. II p. 241.

<sup>6</sup> Lines 1 to 4; lines 8 to 16; and line 24, verse 15.



In the subjoined genealogical table of the first or Yādava dynasty of Vijayanagara, the names of the father and of the elder brother of Bukka and those Śaka dates, for which no references are given in the foot-notes, are taken from Mr. Fleet's table of the same dynasty.<sup>1</sup>



During the reign of Devarāja II the city of Vijayanagara was visited by 'Abdu'r-razzāq as an ambassador of Sultān Shāh Rukh of Samarkand, a son of the great Tīmūr. 'Abdu'r-razzāq informs us, that he stayed at Hīḥanagar (Vijayanagara), the capital of Deo Rāj Devarāja II, from the close of *Zu'l-hijja* A.H. 848 = end of April A.D. 1443 to the 12th *Shu'bān* A.H. 847 = 5th December A.D. 1443.<sup>7</sup> An English translation of his own account of his journey is included in Elliot and Dowson's *History of India*.<sup>8</sup> Curiously enough, the whole is also incorporated with slight alterations in Geland's translation of the *Thousand and One Nights*, where it forms part of the *Story of Prince Ahmad and the Fairy Part Hanū*. This is one of the twelve doubtful stories, the originals of which are not found in the existing Arabic MSS. of the *Nights*. The late Professor Weil<sup>9</sup> was of opinion, that they were probably contained in the fourth volume of the Paris MS., which was lost after Geland's death, and two of the missing stories have since been actually recovered by M. Zotenberg.<sup>10</sup> In 'Abdu'r-razzāq's account of Vijayanagara, we possess the dated original, from which part of the *Story of Prince Ahmad* was taken. In the absence of works of reference, I cannot say if this fact,—which furnishes us with a *terminus a quo* for the compilation of that story,—has been noticed before.

According to 'Abdu'r-razzāq, Devarāja II issued the following coins:—I. Gold (1, *varḥa*, (2) *parḥa* =  $\frac{1}{2}$  *varḥa*, (3) *tanam* =  $\frac{1}{16}$  *partab*. II Silver *tā* =  $\frac{1}{8}$  *tanam*. III Copper *ālā* =  $\frac{1}{8}$  *tā*. Pagodas or *varḥas* with the legend श्रीप्रतापदेवगय, which on some

<sup>1</sup> *Jour. As. Br. R. A. S.* Vol. XII, p. 399.

<sup>2</sup> *Indian Antiquary*, Vol. X, p. 63.

<sup>3</sup> This is the date of No. 152, above.

<sup>4</sup> Colebrooke's *Miscellaneous Essays*, Madras, 1802, Vol. II. p. 259.

<sup>5</sup> Mr. Sewell, *Lata*, Vol. I, p. 207, mentions an inscription of this king, which is dated in Śaka 1340 [expired].

<sup>6</sup> The four last dates are those of Nos. 35, 153, 64 and 81 respectively, of this volume.

<sup>7</sup> The Hijra dates are converted into Christian ones according to Dr. Wustenfeld's *Vergleichende Tabellen*, Leipzig, 1854.

<sup>8</sup> Vol. IV, pp. 95 ff.

<sup>9</sup> Preface to his German translation, 3rd edition, p. ii.

<sup>10</sup> See Lady Burton's *Arabian Nights*, Vol. VI. p. 248 note 2, Trübner's Record, New Series, Vol. IX, p. 65.

<sup>11</sup> *L. s.* p. 199.

copies is corrupted into श्रीमत्तापदेवराय, are described by Dr. Bida,¹ who also figures a pagoda of Bukka². The name *portāb*, which 'Abdu'r-razzaq attributes to the half pagoda, is probably connected with the surname Pratāpa, which occurs before the names of Vijayanagara kings both on coins and in inscriptions. Dr. Bain of Bangalore possesses a half pagoda³ with the legend श्रीमत्तापदेवराय (sic) and of the same type as the corresponding pagoda. Two quarter pagodas in my cabinet have on the obverse an elephant which faces the left, and on the reverse the legend श्रीदेवराय. No *ficula* or silver coin with Devarāja's name has been hitherto discovered. Copper coins of Devarāja are very common in the South-Indian *bāzārs*. They have on the obverse a lot, or an elephant, and on the reverse the legends श्रीदेवराय, मत्तापदेवराय, रायमनगंडपेरुड, or श्रीनीलकण्ठ.⁴

## TEXT.

## A. To the left of the entrance.

- [1.] शुभमस्तु ॥ श्रीमत्परायणीयाद्यादामोघलायनं [\*] जीयात्रैलोक्यनाथस्य शासनं जिनशासनं ॥ [१\*]  
श्रीमत्तापदेवान्वयार्जवपूर्णं चन्द्रस्य । श्रीवृक्षस्थीभुजः । पुण्यं परिपा ।
- [2.] कपरिणतमूर्त्तिस्तुत्कीर्त्तिहेरिहरमहागजस्य पर्यायावताराङ्गीरादेवराजनरेश्वरादेवराजादिव विजयश्रीवीर-  
स्त्रियनुपतिं संजातस्त-
- [3.] स्मार्तोहणाद्वेग्वि महामाणिस्यकांदो नीतिप्रतापस्थिरीकृतसाम्राज्यसिंहासनः । राजाधिराजराजपरमेश्वरा-  
दिविरुद्विष्यातो गुणनिधिरभि-
- [4.] नवदेवराजमहागजो निजाज्ञापरिपालितकर्त्ता देशमध्यवर्त्तिनः स्वात्मभूतविजयनगरस्य कमुकपत्नी\*  
पणवीच्यामार्चद्रतारमात्मकी-
- [5.] तिष्ठमर्मप्रवृत्तये । सकलज्ञानसाम्राज्यविराजमानस्य स्याद्वादिद्यामकटन पटीयस पार्श्वनाथस्यार्हत-  
शिलायं चैत्यालयमचीकरत् ॥ [॥\*]
- [6.] देश-कर्णाटनामाभूत्वास्त सर्व्वसपदाः । विदेवराजि य स्मर्गं पुरोडाशाशनाश्रयं ॥ [२\*] विजय-  
नगरीति तस्मिन् नगरी नगरीति-
- [7.] रम्यहर्म्याम् । नगरिषु नगरी यस्या न गरीयस्येव गुरुधिरश्रय्ये ॥ [३\*] कनकोज्वलत्तालरश्मिजालैः  
परित्वांनुपतिविनिर्गलै य[॥]
- [8.] वमधेव विपाति वाडवाविहृतगदाकरमेखलापरीता ॥ ॥ श्रीमानुद्धामधाय यदुकुलतिलकस्तरसौदम्ये  
सीमा धीमात्राभा-

1 *J. As. Soc. Bengal* Vol. II, pt. 43 f. No. 11. The legend of No. 100 (Elliot's No. 99) is not श्रीमत्तापदेवराय, but श्रीमत्तापदेवराय. Elliot's No. 26 reads श्रीमत्तापदेवराय, etc.

\* *Ibid.* p. 42, No. 9.

2 A half pagoda with a female *अपराधराज* and probably refers to Harshara II as figured in Sir W. Elliot's *Coins of Southern India*, Plate 25, Nos. 96 and 97.

3 That the coins with the above mentioned legends belong to Devarāja, may be concluded from his Kannara or Nāgarī initial दे, which is engraved on the obverse.

\* Read 'लम्बनम्'.

\* Read 'शार्जवपूर्ण'.

\* Read 'दुपति'.

\* Read 'कर्णाट'.

\* Read 'परा'.

\* The *दे* of पकरम् is engraved over the *अ*.

4 As the inscription makes hardly any distinction between the secondary forms of *र* and *ल* this word might as well be *नगराय*. I have adopted the reading *नगरिषु* for the sake of the metre, though the form *नगरी* is not found in the dictionaries.

- [9] शिरामाकृतिरवनितले प्राप्ति प्राप्तात्तप्ता [१°] विक्रान्ताकांनदिको विमतघरणमृत्पंकजश्रेणिषिक्तः (1)  
लोण्यां आगर्षि बुल्लसिनिपति-
- [10] ररिमृत्तिरश्चिन्त्यपत्क ॥ [४°] तत्प्राप्तात्मावनार स्फुरति हरिहरदमापनिर्जातसारो दारिद्र्यस्फारवा-  
राकरतरणविधौ विष्कुरत्कर्त्तृधारः । ५-
- [11] दानस्वर्ग दानानुकुलपरशुष्टुत्पदिनीबन्धुसूनु स्फाराकूपारनीरावकिनिहितमयस्तंभविन्द्यस्तकीर्ति ॥ [५°]  
नेनाजन्यरिराजनतल्लजशिर-
- [12] स्तोमस्फुरच्छेस्वरप्रत्युत्तोपत्तदीपिकापरिणमत्पादाब्जनीराजन. । विह्वलैरक्षमंडलीहिमकरो [वि]क्यातवी-  
र्याकरः [०] श्रेयान्वीर-
- [13] मास्वयद्वनवर श्रीदेवराजेश्वरः ॥ [६°] तजन्मास्मिन्वदान्यो जगति विजयते पुण्यचारित्रमांन्यो  
दानध्वस्तार्थिदैव्यो विजयनरपतिः स्व-
- [14] दितारा नि सैन्य । मृत्युदार्जत्रयात्रासममयसमुद्रतकेतुप्रसूत स्फायच्छास्त्रोपहत्याप्रतिहतविमनौघप्रनाप-  
प्रदीपः ॥ [७°]

*B. To the right of the entrance.*

- [15] तस्मादस्माज्जितात्माजनि जयति यथा जंभजेनुर्जयतो राना श्रीदेवराजो विजयनृपतिवाराशिराका-  
शशाकः । कोपाटोपमवृत्तप्रबलरणमित्तद्धिप्रतीपक्ष-
- [16] मापप्राणश्रेणीममन्त्रिवहकवलनव्यग्रवह्नोरग्रेष्ठः ॥ [८°] वीरश्रीदेवराजो विजयनृपतपस्तारसंजात-  
मूर्तिवर्त्ता भुमेर्विजानि प्रणतारपुनरेरात्तिजानस्य हर्ता ।
- [17] क्रूरकोपेक्ष्यद्वोद्धरकरटिपटाकर्णशूर्पमसर्पहानव्रतोपघातप्रतिहतविमताद्भ्रक्षुस्यप्रसंघः ॥ [९°]  
यद्वाटीघोरघाटीगुरदलिनधरणेणभिर्वीर्यवहेर्ह-
- [18] म. स्तो माधमनै प्रतिनृपतिगणस्त्रीदशः साश्रुपाग । प्रोद्यद्वर्षप्रभूतप्रतिग्रटसुभटास्कोटनाटोपनाप्र-  
द्रोणेत्कर्पाधकारद्युमणिरुदयते देवराजेश्वरोय ॥ [१०°]
- [19] विश्वस्मिन्विजयतिनीश जनुष श्रीदेवराजेशिवुद्धेदमो कीर्तिसिनांनुन कलयते शौर्ष्याख्यसूर्योदयान् ।  
आशा यत्र पलाशतामुपगताः
- [20] स्वर्णाचलः कर्णिका भृगा दिक्षु मतेगजा जलवयो मारदाब्जदुत्करा ॥ [११°] विरुपति विजयात्मजे  
विनरति श्रीदेवराजेश्वरे कर्णस्याजनि व
- [21] र्णना विगलिता वाच्या दधीन्यादय । मेघानामपि मोघना परिणता चिता न क्षितामणे स्वस्थाः  
कल्पमहीरुहाः प्रययते स्वर्गेविकी नीचना ॥ [१२°]
- [22] सोय कीर्तमरस्वतावसुमतीवाणीवधुभिस्समं प्रव्यो दीव्यति देवराजनृपतिर्वृद्धेदिव्यद्वयम् । पशूरी-  
व्वेलियाचनाविरहितश्वः कर्क-
- [23] कोज्जिन शक्रमृत्युमगोज्जिह्वितकरश्रामन्प्रथोद्धत ॥ [१३°] मदममनोहरमूर्ति महिकाजनमान-  
सारसंहरणः । रानाधिराजराजादिमपदधरमेश्वरादिनि
- [24] जविरुद ॥ [१४°] शक्तौ बुद्धमहीपालो दाने हरिहरेश्वर । शौर्ष्ये श्रीदेवराजेशो ज्ञाने विजयभूपतिः ॥  
[१५°] सोय श्रीदेवराजेशो विद्याविजयविश्रुतः । प्रा-

\* Read "मृत्तिर".

\* Read "कर्ण".

\* Read "स्वर्ग".

\* Read १ or ५.

\* Read तस्मादस्मिन्निता.

\* Read "व्य".

\* The ती of क्षितौ is engraved over the line.

- [25.] गुक्तपुरवीर्यतः पर्णयुगीकलायणे ॥ [१६<sup>०</sup>] शाकेन्द्रे प्रमिते याने वसुन्तधुगुणैर्दुभिः । पराजवाब्दे  
कार्तिक्या धर्मकीर्तिप्रवृत्तये ॥ [१७<sup>०</sup>] स्या-
- [26.] द्वादशतमस्य [न] त्वत्विश्वतदुर्वीदिगर्व्ववावितनेः । मष्टादशदोषमहायद्गजनि कुसुममहितमृगराजः ॥  
[१८<sup>०</sup>] मय्यामोरुहमानोरिद्राविसु-
- [27.] रैद्वद्वंसस्य । मुक्तिवधूमियमर्तु श्रीपार्श्वजिनेश्वरस्य करुणावधेः । [१९<sup>०</sup>] जल्यपरितोषहेतु  
शिलामयं मेनुमखिलधर्मस्य । वैद्यगारमचीकर-
- [28.] दाधरणिशुभमणिहिमकरस्थैर्य्य ॥ [२०<sup>०</sup>]

## TRANSLATION.

Let there be prosperity' (Verse 1, May the religion of the lord of the three worlds, the religion of Jina, the unfailing characteristic of which is the glorious and extremely mysterious scepticism, be victorious !'

(Line 1.) The victorious and illustrious prince Vira-Vijaya sprang from the brave prince Devarāja (I) who resembled the king of the gods and who was descended in his turn from the glorious maharāja Harihara II, whose body was produced by the results of the good deeds of the illustrious king Bukka, who, just as the full-moon from the ocean, (rose) from the illustrious Yādava race *Yādvandavya*. The virtuous maharāja Abhinava-Devarāja (i.e. the young Devaraja, or Devarāja II, —(who sprang) from this (Vira-Vijaya) just as a heap of large rubies from the Rohana mountain,<sup>1</sup> who made the throne of his empire firm by policy and valour, and who was known by the surnames of *rājādherāja*, *rājaparamēśvara*, etc.,—in order that his fame and merit might last as long as the moon and the stars,—caused a temple (*chatyādhya*) of stone to be built to the *Arhat* Pārśvanātha,—who rules over the empire of all knowledge and who well knew how to proclaim the doctrine of scepticism (*vyatibhāṣa*),—in a street of the Pāṇ-sipārī Bāzār (*Kramuka-pāṇsipaṇi*) at his (the king's) residence Vijayanagara, that was situated in the midst of (the country called) Kārṇāṭa deśa, which was protected by his orders.

(Verse 2) There was a country (*raṣṭra*) Kārṇāṭa by name, which was the abode of all wealth, and which equalled heaven, the seat of the gods.<sup>2</sup>

(Verse 3.) In this country there is a city, called Vijayanagari, whose lovely palaces are as high as mountains, and than which none among the cities is more important in great power.

(Line 5.) Through the mass of the rays, which issue from its golden walls, and which are reflected in the water of its moat, this city closely resembles the earth, that is surrounded by the globe of the ocean, which is enlivened by the lustre of the submarine fire (*bādhā*).<sup>3</sup>

(Verse 4.) The illustrious, brilliant and wise king Bukka, —who is the ornament of the race of Yādva (*Yādvaka*), who has reached the highest point of power and beauty, whose

<sup>1</sup> This verse is identical with verse 2 of No. 161.

<sup>2</sup> This is the Adam's Peak in Ceylon.

<sup>3</sup> See page 154 note 1, and compare *vyatibhāṣa* in lines 26 f. of the present inscription.

<sup>4</sup> The *pratyakṣa*, 'an order of the gods or sages, — a god,' compare the synonym *parādīśvay* in the *Sitaputrasaṅgā*, sarga II, verse 106.

<sup>5</sup> The same spelling of the word is found in the Kannara and Telugu inscriptions. Dr Gundert's *Malayalam Dictionary* has *baṇḍaga* and *tiṇḍaga*. Warren's *Local Dictionary* has *baṇḍa* and *tiṇḍa*.



appearance is as lovely as that of Rāma, who has acquired wealth by his good fortune, who has subdued (*all*) quarters by his valour, (*who crushes*, the crowd of rival kings, just as a young elephant<sup>1</sup> a group of lotuses, and whose arrows split the heads of the kings of his enemies,—*shines on earth (and) watches over it*.

(Verse 5.) Resplendent is his son, king Harihara (II), whose strength is well-known, (*who has proved*, a splendid helmsman in crossing the great ocean of poverty, who has equalled the bearer of the axe<sup>2</sup> by his gifts of land and the son of the sun<sup>3</sup> by his gifts of gold, and who has deposited his fame in pillars of victory (*jayastambha*), which he erected in an uninterrupted line on the shore of the great ocean.

(Verse 6.) From him sprang the most excellent and illustrious lord Devarāja (I.), the worship (*nirajana*) of whose lotus-feet was performed with a lamp, (*that consisted of* the precious stones, which were set in the glittering dandems on the multitude of the heads of the excellent<sup>4</sup> kings of his enemies<sup>5</sup>; (*who gladdened*) the learned, just as the moon the night-lotuses; who was a mine of well-known prowess; and who was voluntarily chosen as husband by (*Lakshmi*) the mistress of heroes.

(Verse 7.) Victorious in this world is his son, the liberal prince Vijaya, who is to be respected on account of his pious deeds, who has put an end to the distress of beggars by his gifts, who has crushed the armies of his foes, and the light of the courage of whose numerous enemies was extinguished by the (*mere*) touch of the violent<sup>6</sup> wind, that was produced by his banners, which were raised (*or* by the comet, which rose) at the very moment of the starting of his victorious expeditions.

(Verse 8.) Just as Jayanta from (*Indra*) the conqueror of (*the demon*) Jambha, and just as the full-moon from the ocean, there was born in this world from that prince Vijaya the passionless and illustrious king Devarāja (II.), whose sword was engaged in destroying numbers of lives,—just as the king of serpents is engaged in swallowing masses of wind,—<sup>7</sup> of rival kings, who met (*him*) in mighty battles, which were fought with excessive fury.

(Verse 9.) Resplendent is the lord of the earth, the illustrious Vira-Devarāja (II.), whose body was produced by the power of the austerities of prince Vijaya; who removed the great distress of the crowd of his prostrated enemies (*by pardoning them*), and whose enemies' great multitude, as a mass of clouds,—was scattered by the (*mere*) touch of the violent wind, that was produced by (*the flapping of*) the ears,—which resembled winnowing-baskets,—of the troop of his elephants, who were longing for battles, that raged with fierce fury.

(Verse 10.) (*Ever*) rising is this lord Devarāja (II.), the eyes of the wives of the crowd of whose rival kings are filled with showers of tears,—as if it were by the dense smoke of the fire of (*his*) prowess,—by the dust, (*which rises from*) the earth, that is split by the hoofs of his steeds, which are terrible in their attack; and who, just as the sun (*dispels*) darkness,

<sup>1</sup> *Visha*, 'an elephant twenty years old' (Sanderson's *Canaline Dictionary*), "a young elephant" (Brown's *Telugu Dictionary*)

<sup>2</sup> *I.e.* Parasurāma, who gave the earth to Kāśyapa.

<sup>3</sup> *I.e.* Karṣa, the son of Sūrya by Kuntī.

<sup>4</sup> The word *śālaja* which is mentioned in the *Amaraśloka* and in the Kanarasa and Telugu dictionaries, has not yet been met with in Sanskrit literature.

<sup>5</sup> *I.e.*, in the case of Devarāja I. the jewels on the bowing heads of conquered kings did the duty of the lamp, which is waved before an idol in the *nirajana*, also called *śrīrāsa*, ceremony.

<sup>6</sup> The root *spādy* is here used in the *paraśamāpāda*, though the *Dātupāṭha* enumerates it among the *anuddhātā*.

<sup>7</sup> The snakes are supposed to subsist on wind and are therefore called *pravāntāṇḍā*, "the eaters of wind."





the sun and the moon, to the blessed Pārśva, the lord of Jinas, who has naimed the arrogant bombast of evi-speakers by establishing the doctrine of scepticism (*syādvāda-mata*), who is celebrated as a lion to the herd of extremely furious elephants—the eighteen sins (*dasas*) who is a sun (*which gladdens*, the gods, like lotuses, who is to be praised by Indra and all other lords of the gods, who is the beloved husband of the goddess of salvation, and who is an ocean of mercy.

#### No. 154. A ROCK-INSCRIPTION AT THE FORT OF GUTTI.

This inscription is engraved on a rock not far from the summit of the fort of Guttī (*Gooty*) in the Alantapur District<sup>1</sup> and consists of one verse in the *Śrāgdhara* metre. At the time of the inscription, the fort of Guttī (*Gutti-durga*) belonged to king Bukka. By this, the well-known king of the first dynasty of Vijayanagara, whose inscriptions range between Śaka 1276 [current] and 1330 [expired],<sup>2</sup> seems to be meant.

Besides the engraved inscription, the fort of Guttī bears three very rough rock-inscriptions in Kanarese of Tribhuvanamalladeva, i.e., of the Western Chalukya king Vikramāditya VI, surnamed Tribhuvanamalla. The dates of two of them, when I succeeded in making out, are recorded in the new era started by Vikramāditya VI, the *Chalukya-Vikrama-varsha*, which, according to Mr. Fleet,<sup>3</sup> began with the king's accession in Śaka 997 [expired]. The two inscriptions are dated in the 46th and 47th years, which corresponded to the cyclic years *Plava* and *Śubhadrā*, i.e., Śaka 1043 and 1044 [expired] or A.D. 1121-22 and 1122-23.

#### TEXT.

- [1.] श्री (॥<sup>१</sup>) दुर्गाणां सार्वभौमो धरणितलमहा-
- [2.] राज्यचक्रस्य नाभिः श्रीवृक्षलोणीमर्च्यमाण-
- [3.] दधनकृते<sup>२</sup> विष्णुमूर्त्यंतरस्य [॥<sup>३</sup>] लक्ष्मीनाथ-
- [4.] स्य संपट्टरुकरजयणो वक्षिणावर्त्स-
- [5.] शंखः प्राचीनः पांचजन्यो जय-
- [6.] ति विविधो मुक्तिदुर्गाभिधानः [॥<sup>४</sup>]

#### TRANSLATION.

Prosperity<sup>1</sup> ! Victorious is the king of forts, the lord of mountains. Guttī-durga by name<sup>2</sup> (*This mountain is the nave of the wheel of the sovereignty over the whole earth of the illustrious king Bukka, the lord of fortresses, who is an altar firmly assured by* Vishnu for protecting the world (*and it is his* ancient auspicious<sup>3</sup> conch-shell with conch-horns from left to right *dark-coloured* *lanka*—<sup>4</sup> *and thus resembles* the centre of the wheel of Vishnu, the Lord of Lakshmi, and his conch-shell *Pañchajanya*).

<sup>1</sup> Mr. Sewall's *Lids of Antiquity*, Vol. I, p. 115.

<sup>2</sup> See page 161, above.

<sup>3</sup> Literally: "which is known to increase prosperity."

<sup>4</sup> According to Pramo's Sanskrit Mura's translation of the *Siddhanta*, p. 98, note: "such a conch-shell is believed to ensure prosperity to the house in which it remains." In the present inscription, the simile seems to have been suggested by the shape of the mountain and by the windings of the road which leads up to the fort.

## No. 165. AN INSCRIPTION OF KULOTTUNGA-CHOLA AT CHIDAMBARAM.

The subjoined Grantha inscription is engraved on the outside of the east wall of the innermost *prākāra* of the great temple at Chidambaram in the South Arcot District. It consists of two verses in the *Sragdhara* metre, each of which eulogises the victories of Kulottunga-Chola over the five Pāndyas. The first verse further states, that the king burnt the fort of Korgāra (*Korgāra-durga*) and defeated the Kerales. Korgāra is probably a Sanskritised form of Korkai in the Tinnevely District, the ancient capital of the Pāndyas.<sup>1</sup> The second verse records, that Kulottunga-Chola placed a pillar of victory on the Sahyādrī mountain, i.e., the Western Ghāts. This he must have done after his conquest of the Kerales, which is mentioned in the first verse.

According to a grant published by Mr Fleet,<sup>2</sup> Kulottunga-Chola-deva was the name of two of the Eastern Chalukyan successors of the Chola kings. Of the first of these, who was also called Rājendra-Chola and ruled from Śaka 985 to 1034, the Chellūr grant reports that he conquered the Kerala and Pāndya countries.<sup>3</sup> From an unpublished Chidambaram inscription<sup>4</sup> it appears, that the surname Kulottunga-Chola-deva was also borne by the maternal grandfather of the last-mentioned king, the Chola king Rājendra-Chola-deva, among whose conquests we find both the Kerala and Pāndya countries.<sup>5</sup> Consequently, it is impossible to say to which Kulottunga-Chola the subjoined inscription has to be referred.<sup>6</sup>

## TEXT.

- [1.] स्वस्ति श्री ॥ पाण्ड्यान्वन्देन नित्वा मयुरशरमुखा पञ्च पद्माननश्रीः दग्ध्वा कोर्गारदुर्गमृणमिव स पथा  
[2.] स्वाण्डवम् पाण्डुमुनः [1\*] पिप्पु तत् केरळानाम् बलमतिबह्वहम् श्रीकुलोत्तुंगचोदकश्चक्रे शकमतापस्त्रिभु-  
वनविजयस्तम्भमम्भोधिपारे ॥ १\*]  
[3.] पुण्ये मद्याग्निर्भूमे त्रिभुवनविजयस्तम्भमम्भोधिपारे स्वच्छन्दम् पारसीनान्तरुणमुषनिभिर्गोपिते यस्य  
कीर्तिः [1\*]  
[4.] स श्रीमानस्तशत्रुः<sup>7</sup> मबलबलधरे पञ्च पाण्ड्यान्विनित्य सुम्पत् स्वापालवक्रम् सविधिकमकरोच्छ्रीकुलो-  
त्तुंगचोदः ॥ [२\*]

## TRANSLATION.

Hail! Prosperity! (*Verse 1.*) Having defeated the five Pāndyas by an army, which discharged numerous arrows, having burnt, like straw, the fort of Korgāra, just as (*Arjuna*) the son of Pāndu burnt the Khāṇḍava (*forest*),<sup>8</sup> and having crushed the extremely dense army of the Kerales,—the illustrious Kulottunga-Chola, who resembled Śrva in

<sup>1</sup> For references on Korkai, see Mr Sewell's *Lists of Antiquities*. Vol. I, p. 312.

<sup>2</sup> *Ind. Ant.* Vol. XIV p. 65.

<sup>3</sup> See No. 89 verses 10, p. 69, above.

<sup>4</sup> See paragraph 5 of my *Progress Report for February, March and April 1868*, Madras G.O., 27th July 1868, No. 745, Public.

<sup>5</sup> See p. 97, above.

<sup>6</sup> This remark applies also to the various kings of the same name, who are mentioned in other inscriptions of this volume. These are —Kulottunga-Chola-deva in No. 55, Ko-Rājakesarivarman, also Kulottunga-Chola-deva in Nos. 89, 96 and 130, and Kogeri Meg-kopa Kulottunga-Chola-deva in No. 132.

<sup>7</sup> The *accusative* is obliterated.

<sup>8</sup> Read *वृक्षगि*.

<sup>9</sup> *उत्तु* seems to be corrected from *उत्तु*.

<sup>10</sup> Compare No. 89, verse 5, p. 67, above.

splendour and Indra in might, placed a pillar (*commemorative of his*) conquest of the three worlds on the shore of the ocean.

(*Verses 2, (Having placed) a pillar (commemorative of his) conquest of the three worlds on the sacred peak of the Sahyâdri (mountain), and having defeated the five Pândyaas by masses of powerful armies,—the illustrious Kulottunga-Chola, whose fame is voluntarily sung by the tender women of the Pârasis,<sup>1</sup> and who has driven away his enemies, made the trembling crowd of kings subject to his orders.*"

### POSTSCRIPT.

A lately discovered inscription of the Bilvanâthesvara Temple at Tiruvallam in the North Arcot District contains the following important date —

கொராஜாஜகேசரிவரமன்<sup>1</sup> யாண்டு ௭ ஆவது . . . . . இவ்வாண்டில்  
ஆயப்பதிநிலைகள் வெள்ளம்<sup>2</sup> வந்தியும் இரோவதியும் பெறா விஷயம்<sup>3</sup> வெளிநாட்டினர்  
ஞான்றது ; "in the 7th year (of the reign) of Ko-Râjarâjakesarivarman, . . . . .  
on the day of an eclipse of the moon at the equinox, which corresponded to (the *nakshatra*)  
*Revati* and to a full-moon (in) the month of *Asvathi* in this (above-mentioned) year."

Mr. Fleet, to whom I submitted this date for favour of calculation, kindly informed me by return of post on the 18th January 1890, that the date of the inscription is the 26th September A.D. 1010 (Śaka 933 current, when there *was* an eclipse of the moon in *Asvathi* on the day of the equinox and the *Revati nakshatra*. This result falls within the probable period, which I have assigned to the Chola king Ko-Râjakesarivarman, *alias* Raja-râja-deva,<sup>4</sup> and fixes Śaka 927 current = A.D. 1004-5 as the first year of his reign. His latest known date,—the 29th year of his reign,—<sup>5</sup> corresponds to Śaka 955 current = A.D. 1032-33.

<sup>1</sup> One would expect a gerund conveying this meaning instead of *sambodhādya*, which seems to have crept into the text through the influence of *sambodhātṛ* in verse 1.

<sup>2</sup> The composer of the inscription mentions the Persians *Tamīl* டாமிலர், Sanskrit *पाषाणिक*) merely as the representatives of the most distant nations which were known to him.

<sup>3</sup> *Sarvathā* seems to be used in the sense of *dyārdraśāya*.

<sup>4</sup> Read *கொ-ராஜ*.

<sup>5</sup> Read *கொ-ராஜ*.

<sup>6</sup> Read *கொ-ராஜ*.

<sup>7</sup> See pp. 51 f., 63 f. and 112. above.

<sup>8</sup> See paragraphs 4 and 9 of my *Progress Report for July August and September 1898*, Madras & Co., 2nd November 1898, No. 1030, Public.















[illegible][illegible]

<sup>1</sup> Compare *Smith's Journal*, "a string of gold pins for testing the quality of gold," Windsor, 1790, p. 100.

<sup>2</sup> See now *Ind. and Vul. XVIII*, pp. 141 f., and Mr. Fleets's note 1.





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<sup>1</sup> See the Chinghai Map, p. 423. "Tāḍa" is found on the map, 7 miles south-east of Little Kāṇḍiparam.

<sup>2</sup> Cāṇḍa Tāḍa, Ind. Ant. Vol. XII, p. 249.



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\* Kozlov *loc. cit.* Vol. XVIII, pp. 161 and 173



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## CORRIGENDA.

- Page 31, note 2, last line, for *अपनारी* read *अपनारी*.
- " 43, text line 19, after *सुसुसुसु* insert the numeral <sup>2</sup>.
- " 57, " " 101, after *वेलापुनैय* insert the numeral <sup>1</sup>.
- " 68, No. 42, line 2, for *Śi[ri]davūr* read *Śi[ru]davūr*, and add the following note:—This village is identical with "Śirudavur," which is entered 5 miles north of the Seven Pagodes on the map prefixed to Mr. Crole's *Chingleput Manual*.
- " 69, No. 42, line 3, after *our lord* insert (Emberumā, i.e., Viṣṇu).
- " " " " text lines 4 f., join *சம்பகமுதலு*.
- " " " " " 4 f., for *ச[த]முதலு* read *ச[த]முதலு*.
- " " " " " 10 f., for *சுசுசுசு* read *சு(சு)சுசுசு*.
- " 69, Translation, line 2, for *Śi[ri]davūr* read *Śi[ru]davūr*.
- " 97, line 9, for *Northern and Southern* read *Southern and Northern*.
- " 99, lines 7 f. from bottom, for *Perumbāpappāḍi*, (*alias*) *Karaiyaṛi-malliyūr*, read *Karaiyaṛi-Malliyūr* (*is*) *Perumbāpappāḍi*.
- " 105, No. 78, Translation, line 5, for *Ājivakas* read *Ājivikas*.
- " 110, Translation, line 4, for *[Ba]lavaipparru* read *[Ba]lavaipparru*.
- " " No. 81, line 3, for *Baka* read *Baka*.
- " 116, " 85, Text, line 2, for *செருடுடு* read *செருடுடு*.
- " 117, Translation, line 2, for *Virappadu-nādu* read *Virpēdu-nādu*.
- " " instead of note<sup>1</sup> read:—"Virpēdu-nādu" occurs in the list of *kuṭṭas* and *nāḍus*, which is appended to the *Chingleput Manual*, p. 459.
- " 120, Translation, line 14, for the southern frontier (?) read the southern bank of the (Pālār ?) river.
- " " No. 87, line 2, for *Kopannaṅga* read *Koppaṅgaṅga*.
- " 134, line 6, for *Kollaram(?)* read *Kollīpuram* (i.e., *Kolhāpur*), and add the following note:—The correct reading *கொல்லுரம்* for *கொ(ல்)லு(ரம்)* (line 6 of the text) is supplied by a lately discovered inscription of Rājendra-deva at Tiruvallam in the North Arcot District. The same inscription reads *கொல்லுரம்* instead of *[கொல்லு(ரம்)]* in line 1.
- " 156, lines 2 and 3. *As Dharmabhaṣhaya I was not the immediate successor, but belonged to the spiritual race of Padmanandin, the vertical line between both names must be replaced by a dotted line.*

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